The Outlook

Vol. 69 December 28, 1901 No. 17

CONTENTS

THE WEEK:

The Arbitration Conference..... 1047
Mayor Low's Appointments..... 1048
Local Option and Sunday Opening..... 1048
The Philippine Tariff Bill..... 1049
The Philippine Commission's Report.... 1050
Attorney-General Knox..... 1051
The End of the Schley Case..... 1052
The New Postmaster-General..... 1052
Postal Changes, Good and Bad..... 1053
Bank Consolidation and Federation..... 1053
Lord Rosebery's Speech..... 1054
Mr. Mott in Japan..... 1055
Broadway Tabernacle..... 1056
Missionary Notes..... 1057
The Jewish Theological Seminary..... 1057
House Visitation in Toledo..... 1057
Simmons College..... 1058
The Osaka Exhibition..... 1059

EDITORIALS:

The Isthmian Canal..... 1059
The Literature of a Season..... 1062
Our Companions..... 1064
The Spectator..... 1065

CONTRIBUTED ARTICLES:

At the Pan-American Congress..... 1067
By Thomas R. Dawley, Jr.

Religious Life in America.—IV. Religious Tendencies of the Negro..... 1070
By Ernest Hamlin Abbott

The American Chapel at Berlin..... 1076
By Andrew D. White, United States Ambassador to Germany

The Story of an East Side Family. III.—The Home and Its Mistress..... 1069
By Lillian W. Betts

BOOKS AND AUTHORS:

The Beginnings of Poetry (F. B. Gummere) 1082
Books of the Week..... 1085

NOTES AND QUERIES..... 1090
CORRESPONDENCE..... 1091
INDEX TO VOL. LXIX..... 1094

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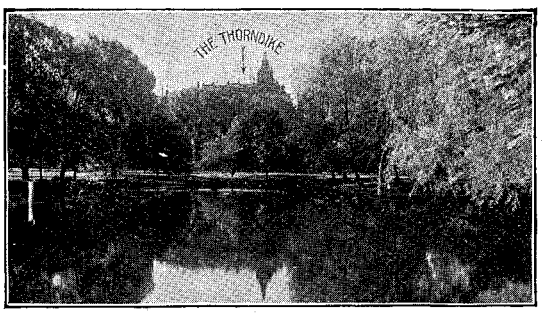

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The Outlook

Published Weekly

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The Arbitration Conference

The imposing conference between representatives of capital and labor held in this city last week was an event whose importance must not be minimized because it has been exaggerated by the sensational press. While it does not signify, as some of the headlines have had it, "No more strikes in the twentieth century," it does signify that the foremost leaders in the industrial world, on the side of capital as well as labor, have by example as well as in word stood for the settlement of labor disputes by the method of free, frank, and friendly conference. As to the personnel of the conference, it was noteworthy that the representatives of capital were in a marked degree the representatives of combinations of formerly competing corporations rather than the representatives of the firms and corporations still independent. It is among the employees of the latter that the trade-unions have developed their chief power, and many unionists have feared that the organization of the combinations meant the undermining of the unions' power. Last week's conference was in a measure designed to express and cement friendly relations between combinations of capital and combinations of labor. Senator Hanna, representing capital, and President Gompers, representing labor, declared that both forms of combination had come to stay; and both of these men expressed an apparently genuine desire for the success of the form of combination represented by the other.

❀

The Discussion and Final Action

Only one representative of consolidated capital expressed any dissent from Senator Hanna's attitude, and this was President Charles M. Schwab, of the United States Steel Corporation, who frankly stated his objections to labor organizations. They aim, he said, to restrict production; and a combination, whether of labor or capital, which aims to restrict production injures the public. The best speeches that came from labor men—the head of the hatters' union and the editor of the boot and shoe trade journal—were replies to Mr. Schwab's strong charge. The labor representatives denied that their unions stood for the restriction of production, except where it was sought to increase production by such long hours or such intense strain as sapped the workmen's strength and vigor. The frankness of Mr. Schwab's criticism helped the conference, and it was recognized by every one that the two sides came closer together through conference, even when each side was courteously attempting to show that the other was wrong. The conference ended in the appointment of a permanent Court of Labor consisting of twelve representatives of capital, twelve of labor organizations, and twelve of the general public. Among the first twelve were Senator Hanna, who has been made Chairman; Mr. Schwab; President Callaway, of the American Locomotive Works, and Mr. J. D. Rockefeller, Jr. Among the second group were President Gompers, who has been made Vice-President; Mr. Mitchell, of the United Mine Workers; Mr. Shaffer, of the Amalgamated Association of Iron Workers, and Mr. Sargent, of the Locomotive Firemen. In the third group are Bishop Potter, Archbishop Ireland, and Mr. Cleveland. The Court established will not attempt to exercise any jurisdiction except when called upon by both parties to an industrial struggle. How often, therefore, it may be called upon to arbitrate struggles is a matter which the future only can determine. The gain that is sure is the educational one that comes from the recognition by the leaders on both sides that arbitration

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instead of war is the rational and righteous method of settling industrial disputes.

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Mayor Low's Appointments

The announcement last week of additional appointments by Mr. Low confirms and strengthens the excellent impression made when Mr. Rives was named as Corporation Counsel and Colonel Partridge as Commissioner of Police. The new appointments include men of all party affiliations—Republican, Democratic, and Independent—but it is perfectly clear that the first consideration with Mr. Low in every case has not been the division of the offices among the several political elements which combined to support him, but rather the fitness of the individual to the work of the office. If any political division has cause for complaint, under the old theory of appointing to office for political motives, it would be the Republicans who are known as organization men, but there has been little complaint on this score, and there seems to be no desire to embarrass Mr. Low by attacks on this ground. Mr. Platt is reported in the press as saying that he is quite willing to adhere to the understood agreement that Mr. Low should appoint to office on other than partisan grounds. Without naming all of the newly appointed officials, we may note that the Bridge Commissioner, Mr. Gustav Lindenthal, has been interested for many years in railroad and bridge construction, and has a high technical and scientific reputation. The Street-Cleaning Commissioner, Dr. J. M. Woodbury, has had experience with questions of public sanitation in Porto Rico, where he organized the first Board of Health at Ponce, and since the close of the war with Spain has studied the sanitary conditions of the German army, at the request of our Government. Mr. Homer Folks, who is to be the Commissioner of Public Charities, is almost ideally fitted for that important position. He has been for many years the Secretary of the New York State Charities Aid Association, had a share in the preparation of that part of the New York Charter which relates to charities, and is thoroughly acquainted with all the work of this city, both public and private, relating to charities. We note with special pleasure that Mr. Folks, in speaking of his future duties, lays stress on the fact that economy and businesslike administration must be combined with care that the people in the city institutions are treated kindly and considerately. The appointment of Mr. James R. Sheffield as Fire Commissioner is also to be praised without stint, and the regret that he is unable to accept the position will be great accordingly. Mr. Thomas Sturgis, who accepts the office of Fire Commissioner, held the same office under Mayor Strong. The Commissioner of Water Supply, Gas, and Electricity, Mr. J. H. Dougherty, is a Brooklyn man, has given a good deal of attention to the water question, which is more urgent in Brooklyn than in Manhattan, and is likely to prove an unusually competent Commissioner.

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Local Option and Sunday Opening

There have been several interesting utterances in the past week with regard to the saloon question in New York City. Some of these opinions go directly to the immediate and fundamental question involved; others, unwisely we think, ignore it. The vital question now at issue is not whether the saloons shall or shall not be opened on Sundays, but whether the people of the city of New York or the Legislature of the State of New York shall decide upon the course to be pursued in New York City. Until this question is settled there can be no satisfactory conclusion reached as to the others. Mr. Jerome is urging legislation in favor of Sunday opening under restrictions, and in doing this he assumes that the State Legislature should decide what the city of New York should do. However much one may sympathize with Mr. Jerome's views as a whole, we think that he is radically mistaken on this question. It is by no means certain that the people of New York would vote for unrestricted opening of the saloons; certainly it is very far indeed from being probable that, if reasonably large districts of the city were allowed to exercise the power of local option, all would vote to have the saloons open on Sunday or even open at all. Ex-Mayor Schieren, of Brooklyn, a German by birth and familiar with the habits and wishes of the

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Germans, believes that there is no general demand for Sunday opening on the part of the working people, and even says that if there should be a referendum under the home rule plan there would be a large vote against opening in the tenement-house districts. District Attorney Philbin, a Roman Catholic and a man familiar with the views of Roman Catholic leaders, goes even further and declares that it is not the workingmen who want Sunday opening, but the dissolute and degenerate. At least one of the sensational newspapers of New York, which are supposed to derive their support chiefly from the working classes, opposes saloon opening on Sunday on the ground that it is fatal to the family life, and asserts that of those who demand the right to drink on Sunday tens of thousands in their hearts are glad to be protected against themselves; the European beer garden is, therefore, suggested as a desirable substitute for the typical American saloon. Perhaps nothing relating to this question has attracted so much attention of late as the addresses by Justice Jerome at Rochester and to a brewers' association in this city. He said that he had satisfactory pledges that saloon-keepers and brewers would honestly agree to obey a law opening the saloons between one o'clock in the afternoon and eleven o'clock at night on Sundays and closing them for the rest of the day. This would be satisfactory to Mr. Jerome, and it is the chief provision in the law which he favors. Characteristic of Mr. Jerome is his vigorous statement that if it is true that the brewers and saloon-keepers are planning to send money to Albany to lobby for the very law which he wishes to see passed he will make it his business to fight them at all points, and will give them as District Attorney a stricter administration of the present law than the city had when Mr. Roosevelt was Police Commissioner.

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The Philippine Tariff Bill After the passage of the Isthmian treaty reported in our last issue, the only important events in Congress last week were the agreement in the House that the Nicaragua Canal Bill should have the right of way as soon as Congress reassembled after the holidays, and the passage by the House of the Philippine Tariff Bill. The debate on the latter measure was introduced by Chairman Payne, of the Ways and Means Committee, who contrasted the old Spanish tariff in the Philippines with that enacted by the American Commission and now to be established by the pending bill. The duty on flour, he said, had been reduced from $1.88 to 50 cents, on rice from 59 cents to 40 cents, on hams from $9 to $3, and proportionate reductions had been made on other articles. Personally he disliked to continue any portion of the Spanish export duties on hemp, sugar, and tobacco, but it was at present difficult to levy a land tax, and the Commission needed immediate revenue to carry on its work of education and civilization. Mr. Swanson, who opened the debate for the Democrats, followed his constitutional argument against taxing the Filipinos differently from ourselves by a declaration that the bill discriminated against Philippine producers. Under it, he said, Philippine hemp coming to our markets would be taxed $20 a ton, while our hemp going to the Philippines would be taxed but $11 a ton; Philippine tobacco coming here would be taxed $1.85 a pound, while our tobacco going there would be taxed but 88 cents a pound; and similarly with coal, sugar, and other Philippine products. All these points, however, had little practical weight because the products which the Philippines send us are rarely those which we send them. The important objection to the bill was that it was inconsistent with the principle of equal rights. This was most forcibly put by Mr. McCall, of Massachusetts, who denounced the measure on the ground that it "made the people of the Philippines mere chattels without a country." Before the vote was taken the Democratic leader, Mr. Richardson, moved that the bill be recommitted and the Committee instructed to report a substitute lowering all United States tariff and internal revenue taxes, and applying the same taxes to the Filipinos as to ourselves until a stable and independent Philippine government can be established. The substitute was of course defeated by a party vote (122 to 172), and the bill was passed by very nearly a party vote (163 to 128). Five Republicans—McCall, of Massachu-

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setts, Littlefield, of Maine, and Heatwole, Eddy, and Stevens, of Minnesota—voted against the bill, and three Democrats, all from Louisiana, voted in its favor. A sixth Republican, Mr. Crumpacker, of Indiana, was absent unpaired, and a fourth Democrat, from Louisiana, was paired in favor of the bill. The Louisiana Democrats voted against the bill confessedly to keep up the price of sugar in America. The Philippine Commission's report, urging a reduction of American duties on Philippine products, was published the very day the bill passed the House. The Senate has time to consider it.

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The Philippine Commission's Report

The report of the United States Philippine Commissioners to the Secretary of War, covering the period from December 1, 1900, to October 15, 1901, has been made public during the past week, not as a whole, but in separate sections, each relating to a particular topic. This course seems to have been prompted by the feeling that the different subjects treated would receive more attention when put before the people in this way than if the document were published as a whole; and the results confirm this judgment. In view of the fact that a tariff bill relating to the Philippines is now before Congress, especial interest attaches to the Commissioners' earnest recommendation that Congress should "reduce by fifty per cent. the United States duty on tobacco, hemp, sugar, and other merchandise coming from these islands." This reduction, the Commissioners say, "would strengthen the bonds between the Filipino and the American peoples." Their statement that all internal taxes are for the present required for municipal and provincial expenses, and that for this reason, in the nature of the case, the central government of the Philippines must depend largely for its support on import and export duties, furnishes a strong practical objection to absolute free trade between the Philippines and the United States. There are many other recommendations for legislation by Congress, such as that the Commission be authorized to issue bonds to buy up the lands of the religious orders, and to sell them, preferably to the present tenants on easy payments; that the Commission shall have authority to establish a homestead law, regulate the cutting of timber, establish mining laws and a general incorporation law; that the Commission receive special authority to issue charters to commercial railroads and thus aid the development of the islands, and to guarantee the interest on the bonds; and that Congress enact general coinage and banking laws, the first to give the Commission power to establish a gold standard and maintain the parity between gold and the local currency, the second to extend the National bank system to the islands.

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The Recommendations Concerning Self-Government

The views of the Commission on the subject of self-government are in accord with the general view of the President in his Message, "Our earnest effort is to help these people upward along the stony and difficult path that leads to self-government." That this must be done, that they ought not to be left to find the way themselves without help, and how it can and ought to be done, the Commission endeavor to show. In general they affirm that "the only possible method of instructing the Filipino people in methods of free institutions and self-government is to make a government partly of Americans and partly of Filipinos, giving the Americans the ultimate control for some time to come." The Filipinos' lack of education is indicated by the fact that less than ten per cent. of the people speak Spanish. Even their educated people, though full of phrases about liberty, have yet to learn what real civil liberty is and to acquire "mutual self-restraint." Accordingly there must be limitation of the suffrage; and that adopted—ability to speak, read, and write English or Spanish, or the ownership of property to the value of $250, or payment of a tax of $15 per year—is acceptable to the intelligent Filipinos, many of whom have suggested a higher qualification. At present it is imperative that the municipal governments established, though autonomous in form, should be subject to the scrutiny of a provincial government in which the American element controls; and this for educational purposes as well as for the practical working of

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the system. The Filipinos are not stupid, but rather bright and imitative, quick and anxious to learn, and ambitious; but they are not yet prepared to establish a government which would hold together for any length of time or prevent the recurrence of the evils which existed under Spanish rule. The Commission request Congress to give to the present government authority to continue until January, 1904. In the meantime the Commission would organize a government including a popular assembly chosen by a united electorate. This popular assembly, as recommended by the Commission, would have thirty members and would exercise the usual powers of a legislature, except that, if it failed to vote supplies within a reasonable time, the Governor and legislative council (of course American in its major constitution) should be authorized to exercise that function. The Committee further recommend that, after this assembly is established, two delegates chosen by the joint vote of the assembly and the executive council should represent the interests of the islands at Washington. We need hardly say that the above recommendations are in accordance with the principle held by the Administration and by the Commission, and repeatedly indorsed by The Outlook —namely, that the islands should not only be governed for the benefit of their inhabitants, and not for the profit of the United States, but also so governed as to develop the power of self-government as rapidly as possible. In our judgment, such a course is far more just and humane than for us to withdraw and leave this child-like people to learn only by their own blunders. We particularly commend the recommendation in regard to the purchase of the friars' land, which forms, in our judgment, the only possible method of disposing justly of an extremely troublesome problem. The subject is one that requires careful action under the best legal advice; but it cannot be taken in hand too soon.

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Attorney-General Knox

After a delay of two weeks, which was annoying not only to the Administration but to all the friends of good government who are conversant with the facts, the Senate last week confirmed the nomination of Attorney-General Knox. The delay in the Senate's action in this matter is due to the charges preferred by the Anti-Trust League, which urged that previous to his entrance into the Cabinet the Attorney-General, in his private practice in Pittsburg, had been engaged in repeated and constant violations of the Anti-Trust law in his capacity of adviser to some of the best-known and largest industrial corporations in the country. The Judiciary Committee of the Senate, to whom the charges were referred, has decided that they were so indefinite and so unsubstantiated by facts as to warrant no opposition to his confirmation. We do not know what the Anti-Trust League is, nor what body of citizens it represents; but we do know that its action is ill-advised, and that in opposing Attorney-General Knox it has been opposing a friend to public rights, and an efficient, if quiet and unassuming, opponent of whatever is vicious and contrary to public policy in the great industrial combinations of the day. We have good grounds for believing that Mr. Knox, who is recognized in his profession as one of the foremost experts at the Bar in industrial and corporate law, is entirely in sympathy with that portion of the President's Message which deals with the trust problem. Mr. Knox knows the inherent and private character, so to speak, of the great corporations as well as any lawyer in the country. For that very reason he has the ability and the knowledge that few other public officers possess to warn and defend the Administration against whatever may be perilous to the Government and to the people in the trusts. Those who take the extreme view that all industrial combinations are vicious, and that all capitalists are constantly seeking for ways by which they can technically evade the law for the benefit of their own pockets, naturally desire an Attorney-General who is of their own way of thinking. As our readers know, however, this is not The Outlook's point of view; industrial organization and combination we believe to be necessary to and promotive of the public welfare. What is needed, as the President pointed out in his Message, is regulation, control, and publicity, in order that the great corporations shall not step over the line that

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divides public service from public oppression. It is one of the strong features of the present Administration that it is advised in matters of such far-reaching importance as are involved in the great industrial questions of the day by a man of Attorney-General Knox's training, education, and catholic attitude towards commerce on the one hand and towards the rights of the people on the other. We are very glad that the Senate, after what seems to us to have been a regrettable, though possibly under the circumstances an unavoidable, delay, has taken this view and has confirmed his nomination.

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The End of the Schley Inquiry

So far as the Navy Department is concerned the Schley case is finally closed by the action of Secretary Long in approving the findings of the Court of Inquiry. In all those matters in which the members of the Court concurred, the Secretary's approval was expected almost as a matter of course; where there was a difference of opinion he approves the majority opinion—that of Admirals Benham and Ramsay. Moreover, Secretary Long holds that the Court could not under its instructions have entered into a consideration of the question of command at the battle of Santiago, and thereby by intimation he disapproves of Admiral Dewey's expressing an opinion on this subject in his separate findings. Finally, he accepts the recommendation of all the members of the Court that no further proceedings shall be had. This action of Secretary Long renders quite unnecessary inquiry into the question of the command at the battle of Santiago Bay, as Admiral Sampson's request for such an inquiry was caused by the reference to that subject by Admiral Dewey, a reference impliedly disapproved by the Department. It also renders needless a critical examination of Admiral Schley's protest made after the findings of the Court of Inquiry were published; in general, this protest may be described as a declaration that the Court had ignored or had not given a sufficient weight to the testimony of Admiral Schley and the other witnesses for the defense. It is possible but not probable that the President on appeal might order a new inquiry into the subject. The exact findings of the Court of Inquiry, together with Admiral Dewey's dissenting views on a few of the less important points, were stated in The Outlook last week.

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The New Postmaster-General

The retirement of Mr. Charles Emory Smith from the Postmaster-Generalship makes the first change in the Cabinet since the death of President McKinley. It is thoroughly understood that there has been no dissension or lack of harmony between the retiring Postmaster-General and the President. On the contrary, the efficiency and energy of Mr. Smith in his official duties have been cordially recognized by the Administration as well as by the public. Under Mr. Smith's direction not a few changes have been introduced into the practical working of the Department, notable among which has been the extension of the rural postal delivery system. Mr. Smith's retirement is caused solely by his desire to reassume the newspaper work in which he had long been engaged before he became a member of the Cabinet. The newly appointed Postmaster-General, Mr. Henry C. Payne, of Milwaukee, is best known to the public as a shrewd political leader. He has been a member of the National Republican Committee since 1880, and in other ways has been identified with the inside management of Republican political affairs, both State and National; in Wisconsin politics he is considered to be a leader in the opposition to Governor La Follette. It should be noted, however, that Mr. Payne's ability and training have not by any means been confined to politics; he was at one time the Postmaster of Milwaukee, and must have gained considerable special knowledge of postal matters in this capacity. He has been engaged in several active business capacities, and has been an officer of corporations dealing with electric light, traction, and telephones, while he was at one time the receiver for the Northern Pacific Railroad Company. The general impression seems to be that Mr. Payne is a man of integrity, business ability, and political force. As a member of the National Committee, he has put forward prominently the view that recent events in the Southern States have practically disfran-

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chised the negroes, and that Congressional representation should be proportionately reduced.

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Postal Changes Good and Bad

Under its recent administration the Post-Office Department has freed itself in a marked degree from the rule of routine and tradition which is the chief peril of monopoly management. Not only in large matters like the extension of the free delivery service, but in small matters like the sale of 25-cent, 49-cent, and 99-cent stamp-books—with oil-paper leaves to save both the stamps and temper of the purchaser—it has shown itself awake to the needs of the public. To the special needs of publishers also it has, in the Money-Order Bureau, shown itself singularly alert—the Bureau, for instance, furnishing newspapers with money-order application blanks to facilitate the renewal of subscriptions. These blanks, printed in large quantities, cost the Department so little that it can furnish them free and then save money because each application is properly and clearly made out. The saving in the Department expense for clerical labor is particularly marked in cases where the subscribers to papers printed in foreign languages are furnished with blanks to which the name of their "Zeitung" or "Courier" is printed. But along with these innovations have come others not a little exasperating to publishers and their patrons. Third Assistant Postmaster-General Madden, as our readers know, set out to restrict the abuse of the "second-class" mailing privilege—the privilege of a one-cent-a-pound rate instead of eight cents a pound—and The Outlook approved his first order denying this privilege to certain classes of books and advertising circulars which Congress had not apparently intended to favor when it gave the exceptionally low rate to newspapers and periodicals. This order, however, seemed to us to go to the very limit of the discretionary powers given to the Post-Office Department in the matter of favoring one kind of publication above another. But the Third Assistant Postmaster-General did not stop here. On the contrary, he is now reported to have made rulings which, if sustained, give him the arbitrary power to force publishers either to pay exorbitant postal rates or turn over large shipments to the express companies or the freight trains. The American Publishers' Association has appointed a committee, of which Mr. F. N. Doubleday, of Doubleday, Page & Co., is Chairman, to obtain a redress of its new grievances.

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A Few Concrete Wrongs

Among the wrongs complained of is the ruling that a new magazine cannot obtain the one-cent-a-pound mailing privilege for three months, on the ground that it is necessary for the publishers to show in that period that the number of regular subscribers exceeds fifty per cent. of the number of copies mailed. At the end of this period—if the magazine is not meanwhile killed—its publisher may obtain a rebate of his eightfold overcharge, but the proceeding is one of difficulty. Some of the publishers deny that the Third Assistant Postmaster-General has any authority in law to require that fifty per cent. of the copies they issue be sent to regular subscribers. If he may arbitrarily require fifty per cent., they argue, he may arbitrarily require ninety per cent., and may accomplish by his ruling a restriction of second-class privileges which Congress definitely refused to sanction by law. There are many other specifications in the protests of the New York publishers, but none of these is so forcible as the protests which have been coming from various Socialistic papers that their matter was discriminated against by the Post-Office Department. Of these Socialist papers the "Appeal to Reason," of Girard, Kan., seems to have the strongest case. This inexpensive paper, as many of our readers know, has obtained a circulation that is simply enormous—the publisher's claim of 150,000 copies a week being entirely credible. In part it is club circulation—several thousand earnest Socialists all over the country serving as its agents—and in part also is a "missionary circulation"—Socialist subscribers sending it to non-Socialists to win converts. According to the statement of its publisher, the Third Assistant Postmaster-General first attempted to hamper his publication by ordering that copies sent in bundles to single subscribers could not be mailed at

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the pound rate, but this order was subsequently reversed when the postmaster at Girard applied the same rule to metropolitan papers and these protested. Then the publisher was asked to show cause why he should not be charged second-class rates on the ground that his paper was circulated gratuitously. In reply to this the publisher proved the receipt of some sixty thousand signed cards, showing that these signers were paying subscribers. Finally, according to the current issue of the "Appeal to Reason," it has been required to strike from its lists all names except the sixty-odd thousand who are definitely enrolled as paying subscribers. The "Appeal" asserts that it has been discriminated against because it "advertises ideas" to which the Department is hostile, and that it is now obtaining great numbers of new subscribers on the ground of persecution. It is certain that the Post-Office Department will deny this charge, and the reported grievances of Republican publishers in New York substantiate its denial. But the complaint illustrates the dependence of publishers upon the action of an over-zealous department official. We agree with Mr. Madden that the carrying of printed matter immense distances at one cent a pound—when the railroads get over three cents a pound each five hundred miles for hauling it—is the cause of the Government deficit; but Congress should cure this evil by reducing the rates the Government pays the roads to the level paid by the express companies, and then, if need be, compel publishers to assort their mail and pay double rates on matter sent long distances. Certainly the evil is one to be corrected by Congress, not by the rulings of a Third Assistant Postmaster-General.

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Bank Consolidation The announcement last week that the chain of banks operated by a prominent capitalist has been lengthened by the addition of more institutions calls renewed attention to the consolidations of banks which have occurred during the past two months in New York, Boston, and elsewhere. By their increasing numbers and strength these consolidations show that the tendency toward combination, so noticeable in every department of life, has at last reached the banking world. The object of bank consolidation may be, first, to economize expenditure in salaries, etc., and, secondly, to increase the capital. The most envied bank in the country is the one which does the largest business with the smallest capital. An increase of capital, however, is undeniably a partial good; therefore several very powerful institutions in New York City have each increased their capital to ten million dollars. By the absorption of other banks, however, a far more important augment of power is gained. This is not in increase of capital, but in increase of deposits. Hence the most energetic and far-sighted bankers are now endeavoring to control in one mass the deposit lines accumulated by long years of wise management on the part of others.

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Bank Federation The fact of bank consolidation, every week only more impressively evident, leads logically to the consideration of a general bank federation. The latter subject received emphasis last week in a speech by Secretary Gage before the New York bankers. His remarks included additional information to that already given in his report to Congress. A serious defect in our present banking system is, in his opinion, found in the isolation of the individual banks over the country. When a period of distrust comes, the combined strength of all the banks cannot be thrown to a single institution. This single institution should be formed if we would avoid the record of the past. He says that there have been five times as many bank failures in this country as in France, Germany, Great Britain, and Canada combined; and he suggests a co-ordination among individual banks in one central institution, with branches in the larger cities. This should represent to the banking interest of the country what the Federal Government represents in our political system. How this scheme of federation would be worked out the Secretary has not explained. There is, moreover, this radical difference between the federation of all States in one Union and the federation of all banks in a federated banking system. The federal union is under the control of all the people; the federal banks

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would be under the control of a small number of men representing the creditor class and the money power. A plan, if one could be devised, by which all banks would be federated in one National organization under the control of the people would fulfill the analogy which Mr. Gage's suggestion does not appear to us to do. Whether this would be practicable we do not say.

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Lord Rosebery and the English Liberals

Four facts should be borne in mind regarding the English Liberal party. (1) It has passed through illness and is only just convalescing; (2) it is now freed from the Irish alliance; (3) it must regain unity; (4) it must regain the country's confidence. Last week the Earl of Rosebery, ex-Prime Minister, delivered a speech at Chesterfield which may not be without influence on the fortunes of his party. He proposed a policy aimed to accomplish the double work of healing the nation's woes and of uniting English Liberals. The country's woes just now are chiefly due to the prosecution of the Boer war. Referring to it, Lord Rosebery declared that the English nation was at the greatest crisis of its history, for on account of its action it had incurred the ill will of almost every nation of the globe. The nations have received the impression that the Boer war was one of a powerful empire, animated by greed, against two feeble little republics. False as were such impressions, the Government had not taken all possible steps to counteract them. But the Government had been tactless in all its dealings, claimed Lord Rosebery. He instanced the issuing of Lord Kitchener's description of one week's operations as "a total bag." This was calculated to produce the most detestable impression, as was also the oratory of Mr. Chamberlain, the Colonial Secretary. Lord Rosebery condemned the Government, when it became aware of Mr. Kruger's warlike preparations, for not demanding the cause of them and demanding that they cease. If it had done so, the war would have been of smaller dimensions. The Government excused itself only by saying that its hands were tied by the Jameson Raid. This was not wholly true, because the Government ought to have probed into that Raid and ought to have compensated the Transvaal Government. The conduct of the Jameson inquiry, however, only confirmed the impression abroad of guilty complicity on the part of the British Government with the raiders, sapping the very basis of its diplomatic attitude regarding the Transvaal. Lord Rosebery then condemned the Government for announcing that the war was over. He was as anxious as any one that it should end. "The nation's honor and character, equally with the future of South Africa, demand a complete solution." As a means to peace, however, the Government's policy could not be trusted. He would substitute a Liberal policy, by which he would favor as large an amnesty for the Boers as it was possible to give. He would grant to them full civil rights if they would sign a definite oath of allegiance, and he would treat them liberally in rebuilding and restocking their farms. Lastly, he would annul Lord Kitchener's proclamation; for the wound caused by the war should not thus be kept open, but should be healed. If this policy would be good for the nation, it would serve also to unite English Liberals. In urging them to reorganize, the speaker quoted the following words from President Roosevelt's Message: "We hope to keep going by slow steps, not by bounds. We must keep our eyes on the stars, but we must also remember that our feet are on the ground." In the judgment of The Outlook the English people must accomplish the task on which, more than any other, it is now engaged—the successful ending of the Boer war; but it is also true that the way to end it with honor is that suggested by Lord Rosebery—an offer of generous terms accompanying vigorous prosecution of military operations.

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Mr. Mott in Japan

Mr. John R. Mott's month of sojourn in Japan has been an inspiration to the Christian forces of Japan. Mr. Mott concentrated his efforts on the cities of Sendai, Tokyo, Kyoto, Osaka, Kumamoto, Okayama, and Nagasaki. Sapporo, the northernmost city of the Empire, has long been a Christian center. The Government Agricultural College has a Chris-

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tian president. He and the students begged Mr. Mott to visit them, but, as the journey alone would consume a whole week, he had to decline. The Sendai campaign lasted three days. The Government College there, which never has opened its halls for religious addresses, opened wide for this new leader of young men, and a thousand students heard him speak on "The Influence of Christianity Among the Students of the West." A hundred and forty students gave in their names as desiring to become Christians, and those who came a hundred miles to attend the meetings carried back the purpose to form Christian Associations in their schools. In Tokyo Mr. Mott was assisted by able pastors and educators, by Christian teachers in Government colleges, and by the Hon. K. Kataoka, President of the House of Representatives in the Japanese Diet. For the first time the Imperial University opened its hall to a distinctively Christian address. Of his work in the capital Mr. Mott wrote: "It exceeded our expectations. About four hundred students decided for Christ." Of the Kyoto meetings he wrote in like strain: "We had a great triumph. A hundred and seventy-three decided to become disciples of Christ." Of these, fifty-three were from the Doshisha University. At Okayama more than two hundred students were enrolled as candidates for training in Christian truth. When it is borne in mind that the twelve thousand students who attended Mr. Mott's eighteen evangelistic meetings were almost wholly from the higher schools of the Government, including also the two universities, and that the proportion of students from mission schools was very small, one can see something of the force of this wonderful work, which in a month gave nearly fifteen hundred young men (of whom over a thousand were students) to the Christian ranks. This work was not superficial. It was planned for, prayed for, labored for. The result is being conserved in all the cities by well-organized classes for Bible study, by bringing the young men into the various College Associations and thus fitting them for early church membership. Christian workers were everywhere instructed how to carry on this work with the least possible loss. Mr. Mott has done more than merely to call attention to the Christian religion; he has created not a little confidence in Christianity among the educated classes in Japan.

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The Broadway Tabernacle Last week an impressive result of the entrance into the heart of New York City by the Pennsylvania Railway was the sale for $1,300,000 of the Broadway Tabernacle, a building on the corner of Thirty-fourth Street and Broadway, and thus in close proximity with the proposed Pennsylvania Station. The purchasers expect to build a gigantic hotel on the Tabernacle lot and adjoining property. The purchase of any prominent piece of property in New York City is always an event of more than local interest; but in the sale of the Broadway Tabernacle the end is seen of a structure of National significance. In its two church buildings have occurred many stirring scenes, especially during the pastorate from 1845 to 1871 of the Rev. Dr. J. P. Thompson, equally well known as a preacher and as an anti-slavery worker. He was succeeded by the Rev. Dr. William M. Taylor, a Scotch Presbyterian of great influence and power, and he in turn by the Rev. Dr. Henry A. Stimson, who resigned in 1896, organizing the Manhattan Congregational Church at Seventy-sixth Street and Broadway. We may mention that the latter church will be dedicated on January 12; and it is hoped that by that date the small debt of $7,000 remaining on the $137,000 expended may be paid. At the Broadway Tabernacle Dr. Stimson was succeeded by the Rev. Charles E. Jefferson, the present pastor. The Broadway Tabernacle was first known as the Broadway Hall. The Tabernacle, from which the church later took its name, was on Broadway, between Worth and Leonard Streets, a building later transformed and now occupied by the James H. Dunham Company. In 1855 it was voted to change the location of the place of worship, and in 1857 the site at Thirty-fourth Street and Sixth Avenue was bought. The present church was completed in 1859, and has admirably served its purpose for forty-two years. Where the new church building of the Tabernacle will be erected is not known.

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Missionary Notes The American Board, in its ninety-second annual report, apprehends a renewal of the massacres of 1894 in eastern Turkey. The Turkish Government is now exacting the back taxes ostentatiously remitted after the massacres, though the people remain impoverished. Lawlessness consequently increases, and emigration to less dangerous regions. In the western part of Asiatic Turkey better conditions prevail, and the Armenians have substantially regained the position they held before the massacres. A sign of the wholesome influence of Protestant missions is the formation in Smyrna of a society of orthodox Greeks, numbering over two thousand, pledged to contribute for the preaching of the Gospel in Smyrna and other towns. In China our missionaries, so far from exacting compensation for the destruction of personal and mission property, have left that to our Government, and have sought indemnity only for their despoiled Chinese dependents. They believe that the recent calamities will tend ultimately to sweeping victories of the Gospel throughout the Empire. The recent reaction against ultramontane clericalism in Spain has been intensified by a popular drama entitled "Electra," holding up to detestation the ignorance and hypocrisy of some ecclesiastics. It was well timed to make a great hit, and, in spite of clerical anathemas and excommunications, was played throughout the kingdom before crowded and applauding audiences. Articles in Spanish journals show that the spirit of Protestantism is astir in Spain. Even well-known Catholic writers have declared Protestantism to be teaching safer principles and sounder doctrine than the current Catholicism. The Board mission in North Spain has made a strong impression by the superior methods of its school work.

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The Jewish Theological Seminary Last week the double announcement was made that an endowment fund had been secured from three benevolent men for the reorganization of the Jewish Theological Seminary in New York City, and that the new President of the Faculty would be Dr. Schechter, Reader in Rabbinics in the University of Cambridge (England) and Professor in the University of London. Dr. Schechter will shortly tender his resignation at Cambridge, and with the autumn term of 1902 will enter upon his duties here. He is famed for important discoveries in Hebrew literature, and is distinguished as a man of much originality of thought. We note that the donors of the endowment fund made it a prime condition that Dr. Schechter should accept the presidency. The donors are: Messrs. J. H. Schiff, who gave $100,000; Leonard Lewisohn, who gave $50,000, and Daniel Guggenheim, who also gave $50,000. At a meeting of the donors and trustees last week it was decided that, in view of certain limitations in the charter of the existing association, they would apply to the Legislature of New York State for a new charter. Mr. Schiff has generously supplemented his donations by an offer to erect a building for the Seminary in the neighborhood of Columbia University. Should a proper fire-proof building be erected, it can be confidently stated that the most important private Hebrew library in the United States will ultimately come into the Seminary's possession. The effect of this reorganization ought to be seen in an awakening of Jewish scholarship on American soil.

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House Visitation in Toledo Pittsburg, Philadelphia, Buffalo, and other cities and towns to the number of 111, the last being Toledo, Ohio, have been canvassed successfully in a single afternoon to ascertain the religious or Church preferences of the people. The object is to bring the people and the churches into closer touch; and the plan devised by Mr. Hugh Cork, of Pittsburg, accomplishes this for even large and rapidly growing cities. Toledo increased 62 per cent. in population from 1890 to 1900, the largest percentage of any large city in the United States. Yet, with this rapidly shifting population and a large foreign element, 800 volunteer visitors from 74 churches, on Saturday, November 16, from 1 to 5 P.M., were able to cover 93 per cent. of the sections into which the 21 districts had been divided. With 75 more visitors available the canvass could have been made practically complete that afternoon. A large part of the sections

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missed on Saturday were canvassed the next week. The enterprise was conducted under the auspices of the Toledo Federation of Evangelical Churches and Christian Workers, and had as General Manager Mr. A. H. Cross, of Buffalo, N. Y. The general result shows the ten leading Protestant denominations combined to be more than twice as strong numerically as the Roman Catholic Church. The entire Protestant Church force of the city, with slight exceptions, outside of the German Lutheran Church, engaged in the work. The Roman Catholic priests and Jewish rabbis, by announcing the visitation from their pulpits, and the daily papers, by excellent news service and sympathetic editorials, made the object of the work so clear that of 29,000 record-cards returned only 315 showed that the desired information was refused. The visitors were treated with almost uniform courtesy, even in the foreign sections where interpreters were necessary. The houses in every block are counted on the insurance maps, and the sections apportioned out on the basis of 35 to 50 houses. Visitors are classified, so that those who will work anywhere may be sent to the difficult parts to canvass. Messenger-boys are sent in the morning with carefully worded notes to the aristocratic parts of the city, so as to avoid the delays and refusals which would otherwise block the way there. Care is taken to send only specially qualified visitors into the morally infected sections. Full details of plan and organization may be had on application (with stamp) to the Rev. William A. Powell, D.D., President Church Federation, 1463 Huron Street, Toledo, Ohio.

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Simmons College A new institution of learning bearing the name of Simmons College is to be established in Boston. It is the outcome of a bequest left thirty years ago by John Simmons, a Boston merchant, who directed that the fund should be allowed to accumulate until a certain amount had been added to the principal, and that the whole should then be used to establish and maintain a college for the education of women along lines that might enable them to earn their livelihood. The College was incorporated a year or two ago, and the Trustees have recently taken an important step in the organization of the College by electing Dr. Henry Lefavour, the Dean of Williams College, to the presidency, and by appointing as Dean Miss Sarah L. Arnold, a supervisor of the Boston public schools. No site has been selected, but it is expected that the College will open next year in temporary quarters in Boston, and that the permanent home of the institution will be within the limits of that city. The admission requirements will presuppose the preparation usually furnished by good high schools. Various professional courses will be offered, each requiring four years for its completion, and in each course there will be a broad foundation of non-technical subjects, such as English and the other modern languages, the sciences, history, economics, psychology, and ethics, the studies being arranged so as to give as broad a general culture as possible, as well as a strong subsidiary training for the professional work. In this way it is hoped that a student may secure a large part of the advantages of a college of liberal arts and at the same time be prepared to earn her livelihood. The Trustees have under consideration courses in applied art, with special reference to designing for textiles, pottery, wall-paper, book-covers, etc.; in domestic science to train women to be matrons and superintendents of institutions as well as to instruct them in a knowledge of the sciences and economics applicable in the private home; in secretarial work for the training of private secretaries to assist professional business men and women, as well as to give instruction in the principles of business useful to all women; in horticulture for general and landscape gardeners; in library technique for librarians and their assistants; and a general course in science preparatory to the study of medicine or to teaching. It will be possible also for one to pursue an eclectic course so as to combine liberal and practical subjects, and special facilities will also be offered to graduates of other colleges who desire to take only the professional subjects. Another very important part of the College will be its extension classes, in which elementary instruction will be given for a nominal fee in various technical subjects in evening classes of working people, and the facilities of the

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College will be used as far as is practicable for vacation schools and Saturday classes for teachers and others not connected with the College as its regular members but qualified to profit by the instruction. In this way the benefits of the foundation may reach a large number of those not able to give the time to a regular course. The status of the College will thus correspond very much to that of the technical schools for men, except that in most of the courses there will be a larger proportion of liberal studies, and less time will be needed for technical specialization than is now allowed in the training of engineers. No work of this character is being offered in New England, and the College promises to be a valuable addition to the many educational facilities of that part of the country.

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The Osaka Exhibition

To all other evidences of the community of interests with Western civilization into which Japan has so rapidly advanced is now added the great Industrial Exhibition at Osaka in 1903, the first ever held in Asiatic lands, to which she invites exhibitors from all nations. Osaka, the early capital of Japan, is now only second in importance to the present capital, Tokyo, and its harbor is the finest in the Inland Sea. The concurrence of two such events as the Osaka Exhibition and the St. Louis Exposition—each of them commemorative of the bursting of national limitations of different kinds—makes 1903 a remarkable year. European manufacturers will no doubt improve the opportunity, as the Birmingham "Post" intimates that British manufacturers will do, to strengthen their hold on the trade of the Far East. It is not to be supposed that our own countrymen, especially on the Pacific coast, will be laggards in competition. Mr. N. Kanzaki, who has been appointed special Commissioner of Foreign Exhibits at Osaka, is now on a tour whose purpose is to encourage the rivalry of English, German, and American exhibitors, particularly of machinery. What this and other countries are doing in the application of electrical power, the structural use of steel, sanitation, and works of public utility, is said to be an object of special interest to the progressive Japanese.

The Isthmian Canal

There are three questions concerning the Isthmian Canal which ought to be kept distinct in the mind of the public: the first political, the second engineering, the third commercial. First, Ought the Canal to be built and owned by private enterprise or by the Government? Second, Which route, the Panama or the Nicaraguan, presents the less engineering difficulties? Third, Which promises to be the more convenient and economical route, that is, not only the least expensive to build and the least expensive to operate, but also the more advantageous for commerce between the sections of the world which it is to connect? We propose in this article to state these questions and the light thrown upon them by recent reports, chiefly that of the Nicaragua Commission.

I. A portion of the people have desired to see the Canal built, owned, and operated by a private corporation. A company was formed in this country to build a canal at Nicaragua, which desired, as generally reported, either to get a subsidy from the Government or a guarantee of its bonds or a joint ownership with the United States Government. A company was formed in France, which fell heir to the work accomplished by a previous French company, and which at first wanted the United States Government to purchase a controlling share in the company and then furnish the funds for completing the work, as the British Government had done in the case of the Suez Canal, which is owned and operated by a private corporation but is controlled by the British Government because it owns a majority of the stock. This political question we regard as absolutely and finally settled; the judgment of the American people is against any partnership between a private corporation in the ownership of the Canal; it is in favor of a canal controlled and owned absolutely by the American Government. The general trend of the American press, the official declarations in the platforms of both the great political parties, the act constituting the Isthmian Canal Commission, the bills for the construction of an Isthmian Canal introduced into Congress, and the terms of the Hay-Pauncefote Treaty, com-

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bine to make it perfectly clear that this is the decision of the American people. We believe that this decision is right; that no possible commercial advantages derivable from private management could counterbalance the political and moral disadvantages of a combination of any sort or description between the Government and any private corporation, whether American or French.

II. Assuming that the United States Government intends to build, own, and control the Canal, and that it can purchase the Panama property, would it better purchase and complete that Canal, or would it better construct the Nicaragua Canal? This is partly an engineering and partly a commercial question. The engineering question is clearly one which only experts can answer. For newspaper editors to sit as a court of appeal from the decision of experts, or for Congress or a Committee of Congress to do so, or for the people by public discussion and public election to reverse or revise the decision of experts, would, in our judgment, be an act of folly. Certain questions the people can and must settle for themselves, and newspapers can render material aid in such settlement both by giving information and by public discussion; but other questions democracy, if it is wise, will leave to experts, and by their decision it will be not only guided, but absolutely governed. The question which of two routes for an Isthmian canal presents the more serious engineering difficulties is such a question; it should be left absolutely to experts. The Government has appointed a body of experts to determine this question. This body of experts has expended a large amount of time and money in the study of the problem. Its decision on this aspect of the problem should be taken as conclusive, much as the Nation accepts as conclusive the decision of the Supreme Court on a question of Constitutional law. It is true that democracy may question the competence or the integrity of the experts; but no one questions either the competence or the integrity of the Isthmian Canal Commission; its character is in both respects above question. It is true that experts may be wrong; they sometimes are; but a democracy which should overrule the decision of its experts on an expert question would almost certainly be wrong.

The report of the Commission is in every way an admirable document. It cannot properly be called a Nicaragua report nor an anti-Panama report, though its final conclusion is in favor of the Nicaragua route as the more practicable and feasible of the two. It describes the engineering difficulties presented by the two routes respectively, and their respective advantages, and this it does with great clearness and frankness, and in a temper entirely judicial and scientific. We here summarize very briefly its statements.

The water supply is adequate on both lines. In both routes a dam is necessary, and in both practicable, but the cost of that at Panama is one-half more than that at Nicaragua. The regulation of water supply will be automatic at Panama, and will depend on the experience and judgment of the operator at Nicaragua. There are adequate railroad facilities and fair harbors on the Panama route; a railroad is in process of construction and artificial harbors are possible at Nicaragua. "The completion of the harbors as planned for both routes would yield little advantage to either, but the balance of advantages, including those of maintenance and operation, is probably in favor of the Panama route." The Panama route would be 134.57 miles shorter than the Nicaragua route; its summit elevation will be less and its curvatures materially less. As a result a deep-draft vessel would pass through the Panama Canal in about one-third the time taken for passage through the Nicaragua Canal. Nevertheless, in the opinion of the Commission, "the Nicaragua route is the more advantageous for all trans-isthmian commerce, except that originating or ending on the west coast of South America;" because, for the commerce in which the United States is most interested, that between our Atlantic and Gulf ports on the one hand and our Pacific ports or those of the Orient on the other, the advantage of the Nicaragua route; notwithstanding the greater length of the canal, will be from one to two days. The danger from earthquakes is essentially the same for both routes, and in neither Panama nor Nicaragua is this danger sufficient to prevent the construc-

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tion of the canal. The health conditions at Nicaragua are materially better than those at Panama. The cost of building the Nicaragua Canal is estimated at nearly $190,000,000, the cost of completing the Panama Canal at a little less than $145,000,000; but to this latter must be added the price proposed by the Panama Canal Company for the purchase of all its interests, which is $109,141,500. This would make the total cost of the Panama route more than $63,000,000 above that for the Nicaragua route. It is true that President Hutin, representing the Panama interests, proposes an arbitration to fix the price. To this proposition the Commission reply, first, that it would require a presentation of details already carefully examined by this Commission to a new body of men, whose work of examination would require many months and perhaps years, and, second, that it does not come within the scope of the Commission to pass upon the proposition for arbitration. Its duty was to obtain information, including any proposition that the Panama Company might offer, and submit the result to the President. Its conclusions are summed up in the following words:

> There are certain physical advantages, such as a shorter canal line, a more complete knowledge of the country through which it passes, and lower cost of maintenance and operation, in favor of the Panama route, but the price fixed by the Panama Canal Company for a sale of its property and franchises is so unreasonable that its acceptance cannot be recommended by this Commission. After considering all the facts developed by the investigations made by the Commission and the actual situation as it now stands, and having in view the terms offered by the new Panama Canal Company, this Commission is of the opinion that "the most practicable and feasible route" for an isthmian canal, to be "under the control, management, and ownership of the United States," is that known as the Nicaragua route.

III. It will be seen from this analysis of the Commission's report that they render no decided judgment in favor of either route, from a purely engineering point of view. Both routes are practicable; the difficulties in the two are different, but in neither are insuperable. The question between the two is not one of engineering, but one of relative commercial advantage. That question may be put briefly thus: Assuming the cost of maintenance and operation to be, as estimated by the Commission, at Panama $2,000,000, and at Nicaragua $3,300,000, are the advantages of the Nicaragua route so great over the Panama route that it is worth while to pay every year more than half as much again to maintain it? This additional cost of maintenance must be paid either in tolls by the vessels which pass through the canal, or in taxes by the people. Will the gain of one or two days be worth the added tolls? If it is not paid in tolls, will the advantage of the Nicaragua route to the people at large be worth the amount payable in taxes?

Our preconceptions have been in favor of the Nicaragua route; but it appears to us very doubtful whether the superior advantages of that route are worth $1,300,000 a year. If not, the fact that the Panama Canal Company fixes an unreasonable price for its property and franchises does not seem to us to afford a conclusive argument against offering to the Panama Canal Company a reasonable price. This the Isthmian Commission had no authority to do. Its refusal to entertain a proposition for an arbitration, with the inevitable delay which such arbitration would have involved, appears to us to be justified. A similar refusal by the United States Government would also be justified. Nevertheless, the mere fact that a seller asks more than a purchaser is willing to pay does not necessarily end the negotiations. If America wishes the Panama Canal, there is no reason why Congress should not fix upon a sum which the United States is willing to pay for the property and franchises of the Panama Canal Company, and authorize the President to offer that sum. The Commission have themselves furnished a basis for such an offer, for they estimate the value of the property of the Panama Canal Company at $40,000,000. If the offer is accepted, the work of completion can be begun at once. If it is declined, the work upon a Nicaragua Canal can be begun at once. In either case a future generation will not look back to regret that the Republic was prevented from doing what was best for itself and for the future by any prejudices upon its own part or by any unreasonable demands made upon it by a foreign corporation. The news, received

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just as we go to press, that the President of the Panama Canal Company has resigned, under pressure from the stockholders, and that they evince a willingness to consider other terms than those which he has suggested, lend pertinence to the proposal here made.

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The Literature of a Season

In any single season the books which belong to literature will be few; the arts are not prolific, except at infrequent periods. In the phase of intense practical activity through which society is passing to-day, it is fortunate if, out of every year's publications, one may gather a few books with the stamp of beauty on them, and with that insight into life and truth which makes them the companions of the future. No one who has familiarized himself with the books of the present season can have failed to notice the extraordinary extension of interest of all kinds indicated by the wide range of subjects and the distinct advance in the standards of scholarship and skill which many current books reveal. The phenomenal sale of a few popular novels does not register a passing phase of public interest; it means great enlargement of the reading public in this country; and that enlargement is due, among other things, to the deeper and keener interest which Americans are taking in the world at large.

The most original and perhaps the most significant field of literary expression at the moment is fiction; and it is among the books of fiction that one finds many of the most important works from a literary point of outlook. Miss Wilkins, whose studies of New England life, although somewhat limited in range, show depth of feeling and insight into certain phases of New England character, has done nothing better than "The Portion of Labor"—a story of unusual power, penetrated with feeling, and touched again and again with the eloquence of conviction kindled by emotion. The story is notable also for the delicate and beautiful imagination which pervades it. The figure of the young girl about whom the story centers is an addition to American literary portraits, and shows Miss Wilkins as an artist at her best.

The group of stories brought out under the title "The Ruling Passion" register the high-water mark of Dr. van Dyke's art, and are distinct achievements by reason of their vitality, the feeling for life which they reveal, and the artistic quality shown in the construction of the stories and in their style. Mr. Gilbert Parker's "The Right of Way" deals with some of the same types of character, but in an entirely different fashion. It is distinctly the best extended piece of work that has come from Mr. Parker's hand; preserving his early picturesqueness and brilliancy of style, but showing much higher constructive power.

Mr. Kipling's "Kim" presents a brilliant panorama of Oriental life, full of the vividness of description of which he is a master. It is a series of picturesque episodes rather than a well-knit story.

Mr. Cable's "The Cavalier" is at once a story of character and a story of adventure, although the element of adventure somewhat outweighs the element of character-drawing. There is more movement and more complexity than in any of Mr. Cable's earlier stories; there is also vividness and refinement of description, with those felicities of phrase and feeling which have always characterized Mr. Cable's work.

It is not surprising that Lucas Malet's latest story, "Sir Richard Calmady," has awakened wide interest and has given occasion for wide differences of judgment. Concerning its ability there is no question; it is an extraordinarily strong piece of work. In spite of its great length it is very compact. It is a long time since there has been in English fiction so ambitious and successful a piece of character-painting as the portrait of Sir Richard's mother, one of the beautiful women of literature. The story, although culminating in a moral victory, contains many unpleasant episodes.

Among studies of contemporary American life a first place must be given to Dr. S. Weir Mitchell's "Circumstance," a novel in which the narrative moves rapidly enough to hold the interest, but which is rich in acute and delicate perceptions of character and reflections on life—the mature reflections of a man who has studied the world at close hand and with a trained mind.

Mr. Herrick's "The Real World" is a

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notable study of contemporary social conditions. It is a much more agreeable and wholesome book than his "The Web of Life;" it is the best story in construction and movement that he has written. Despite occasional weaknesses, it is a strong, original, and fresh bit of fiction; and, like Judge Grant's "Unleavened Bread," it convincingly portrays one type of American woman, and adds a very interesting chapter to the fiction which deals with the American woman, who is being described in all her many phases. It is a very frank book—too frank in passages.

Mr. Hodder's "The New Americans" suggests the influence of Mr. James, although the manner is much more direct. It is very carefully written; the shading is fine rather than broad, the tone finished but hard. The novel is a study of a group of superficially cultivated Americans, who have not wholly parted with the old ideals, but who have been corrupted by luxury, and whom an extensive rather than a deep knowledge of the world has made hard and selfish.

Miss Jewett always imparts to her work a touch of distinction; and, in writing "The Tory Lover" in an entirely new field, she did not abandon either her methods or the ground with which she is thoroughly familiar. No one could have written "The Tory Lover" except Miss Jewett; but those who value her work most highly can hardly regard her experiment in pure romance as successful.

In "The Benefactress" the author of "Elizabeth and Her German Garden" takes her readers into the atmosphere of a little rural community in northern Germany, and, with a somewhat caustic touch, sketches a small community, largely made up of country people. Much of the out-of-door atmosphere of the earlier books pervades this story, but the character-study is closer; there is a distinct plot, and the novel gains in interest, if not in strength, by the touch of malice which gives edge to its portraiture.

In "The Marrow of Tradition" Mr. Chesnutt deals again in a very dramatic way with the race problem. His treatment is so concrete and his story so well constructed that it stands by itself as a piece of excellent fiction, entirely apart from the grave and tragic aspects of life which it presents.

It would be difficult to imagine a greater contrast to many of the stories of the day than is to be found in "Saint Nazarius"—a beautiful piece of work, rich in the woodland element that is found in "The Forest Lovers," but pervaded by a profound religious feeling, penetrated throughout with an idealism which is all the more appealing because it is so rarely found in current fiction.

Mrs. Stoddard's three stories, "The Morgesons," "Two Men," and "Temple House," were printed so long ago, and in a time so completely preoccupied with other interests, that they will be for most readers new books, and books well worth reading for their vigor, their directness, and their psychological insight.

The season has been made notable by reason of two admirable biographies. Mr. Scudder's "Life of Lowell" is an extremely well considered and carefully wrought study of one of the most brilliant and interesting personalities that the country has produced—a study which has a touch of finality by reason of the entire command which the biographer had of all the materials that could possibly serve his purpose. Taken in connection with the "Letters" edited by Mr. Norton, Mr. Scudder's biography leaves little to be desired by the students of Lowell. It is singularly harmonious in attitude, spirit, and style with its subject. It is the story of the career of a great New Englander by one who himself represents the best New England training and traditions.

Mr. Balfour's "Life of Stevenson" is a careful piece of work, which will not suffer by reason of Mr. Henley's attack upon it. There were several Stevensons; or rather there was one Stevenson in successive stages of experience. Mr. Balfour has given us the portrait of the mature Stevenson—the Stevenson of the last victorious years, Mr. Henley has been recalling the Stevenson of the earlier years. Mr. Henley sometimes mistakes brutality for vigor, and in attempting to bring Stevenson in line with his own perceptions has not made Stevenson smaller, but has disclosed his own limitations as a critic.

Mr. Brownell's "Victorian Prose Masters," by reason of ifs searching analysis, its mature judgment, and its intellectual

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force, would have been a notable work in any period of American literature; it is especially notable to-day. No book of the season rises more distinctly above the flood of publications than this volume of independent, searching, and able criticism.

Mr. John Fiske's "Life Everlasting" has pathetic interest as marking the close of a singularly fruitful career, and, within a small compass and in a very simple and luminous way, deals successfully with one of the difficulties which many people are finding in the doctrine of immortality. Dr. C. C. Everett's "Essays Theological and Literary" is a book of substantial value, full of mature reflection and of the fruits of first-hand study. Mr. Riis's "The Making of an American" is one of those books which, like the autobiography of Booker T. Washington, shed light on the vital processes in American society, and goes far to confirm those who believe that, in spite of great problems and great blunders, a new chapter in the history of progress is being written on this continent. Professor Hart's "Fundamental Foundations of American Diplomacy" is not only very competently done, but has very timely interest by reason of setting recent movements on the background of the general attitude and policy of the United States. Mr. Howells's "Heroines of Fiction" is an important contribution to literary criticism, besides being a very charming piece of writing. Professor Thomas's comprehensive biographical and critical account of Schiller is a very interesting and valuable contribution to American literary scholarship.

The poetry of the season is to be found in a very few volumes; and chief place among these must be given to Mr. Stedman's carefully wrought Bicentennial Ode, "Mater Coronata"—a poem of great breadth and simplicity, combined with thorough construction, the successive stanzas revealing the interior logic of spiritual and of historical evolution. Mr. Santayana's "The Hermit of Carmel and Other Poems" will not add to the reputation of this accomplished writer, whose work, both in verse and in prose, is at once suggestive and subtle. It is carefully written and full of delicate and beautiful things, but it lacks compelling power. Mr. Markham's "Lincoln and Other Poems," although not free from the vague humanitarianism which has so far stamped his work and given it unusual popularity, contains some lines of striking breadth and simplicity, and several poems which in their entirety are full of promise. Miss Peabody's "Marlowe" is interesting not only by reason of many striking passages, but as an experiment in poetic drama.

Mr. Gilder's "Inscriptions and Other Verses" puts into the hands of readers the very notable inscriptions which he prepared for the Pan-American Exposition, and which were commented upon in The Outlook last summer.

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Our Companions

No man is ever absolutely alone. In the deserts every man is accompanied by his own past. So long as memory, which makes a man contemporary with his past and makes the past a part of the present, and imagination, which projects the past into the future with all manner of new combinations, exist, no man can be in absolute solitude. Temptation comes to a man as searchingly, and sometimes even more overpoweringly, in solitude than in a crowd. Solitary as every man sometimes feels himself to be, detached and lonely, lost in a crowd of other personalities like his own, no real solitude is possible; so long as men stand in relations to the world, to one another, and to God they must always be in company.

In the sight of the Infinite it is always present; there is no past or future, and they who have gone before in the long generations of the dead, and they who are to come after, with the men and women of to-day, constitute one innumerable, unbroken company. This sublime fact, the glorious incarnation of the idea of immortality, is rarely realized by men, but it exists as a fact in their lives, if not in their consciousness. Sir Philip Sidney, the image of all nobleness, said, "They are never alone that are accompanied with noble thoughts." This is the beautiful and impressive side of the picture; there is another and darker side; he might have added, "They are never alone who are accompanied by evil thoughts." But, to put it more accurately, no man is ever alone so long as thoughts good or evil, noble or debasing, accompany him. He is not solitary; and since every

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man must think, and to every man, however isolated, thoughts come and go in countless troops and in unbroken succession, no man is ever without company.

The real question is, "What kind of company shall he keep?" That depends upon what he selects; for, in a very true sense, every man creates his own world. Every man is born into a vast workshop full of materials and tools. His business in life is to select the material upon which and the tools with which he shall work; and then, out of his own imagination, he fashions his world, and, as the product of what he thinks and does and feels, that world passes out of the realm of the imagination into reality and becomes his world. So every man creates his companionship according to his thought. If his thought is fine and generous and high, he is the best company and the most inspiring; if it is mean and low and vile, no matter what deserts surround him, he is in base and vile and ignoble fellowship; it is a matter of character. Companionship does not depend upon accident, but upon selection. Every man makes his own friends; and it is this fact which gives the profounder truth to the old proverb, "A man is known by the company he keeps."

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The Spectator

"It must have been ghastly, but how interesting to have had the experience! You would not have missed it for anything, as you escaped, after all, at such small actual risk!" This was the comment of a friend after listening to an experience of the Spectator on the Oceanic last August, when the big White Star liner ran down and sank a coasting steamer in the Irish Sea, eight out of twenty-one on board being drowned, two or three of them visibly to the Spectator. The ghastliness of such a sight, when one is helpless to save, quite robs it of interest even as "an experience."

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Still, there were many interesting things about it—for instance, how little such a collision may mean to a big Atlantic liner (the Oceanic is the biggest of all the liners except her sister ship, the Celtic, recently built), for many of the passengers slept through it undisturbed. The hour was about one o'clock in the morning. Liverpool had been left late in the afternoon, and soon after dinner the Spectator and a friend who occupied a cabin with him had turned in and gone fast to sleep. Both were awakened by a mild jar, not a crash—an apparent scraping as if the boat had run ashore in a fog, for they woke to hear the horn blowing. Both were confirmed in their belief by noting that the boat had stopped. There were no sounds of excitement, no loud calls or hurried trampings. But it was uncanny to lie there and wonder what had happened, and so both dressed and went up on deck. This took probably about eight minutes, and in ten minutes all was over. Into those two minutes was crowded all the story of what such a collision means—to the other boat. About fifty passengers were already on deck, in all states of undress, hastily concealed by overcoats, bath-robes, and nondescript wraps. The Oceanic, after striking the coaster amidships, had not backed off from her, Captain Cameron hoping to save some of her people, as he did, by the ropes thrown quickly down to them. There, then, the coaster lay, close under the Oceanic's bow, her own prow pointed skyward at an angle of forty-five degrees. She was slowly sinking, stern first, foot by foot. Here and there a human face was plainly visible by the ghastly reflection of the electric lights against the fog. A boat from the Oceanic was hovering near to pick up any who might jump. Then the slow settling quickened into the plunge that almost caught and carried under the small boat, and the waves quietly closed in over the spot. Not one of the eight, paralyzed by fear, had heeded the encouraging shouts to try the still sea and be almost sure of rescue. Fourteen clambered up on the Oceanic's bow—the full tale of the survivors.

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There was far less of visible excitement among the passengers than one would have expected—at least so it seems to the Spectator. One man went from group to group asking in a terror-stricken voice whether "we, too, should go down." In a corner a woman was crying hysterically but not boisterously, and with an evident

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attempt at self-control in response to the reassuring words of her husband and a friend. Three or four men had brought up the life-preservers from their cabins, but were rather trying to conceal them in a shamefaced way. One man, however, was teaching another the proper way of buckling on a life-preserver. The clumsiness of the learner, his total ignorance of the theory of the intricacies of the contrivance, was its own commentary on its uselessness for him and many others like him, had there been a real emergency requiring it.

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In a short time the purser appeared with a message from Captain Cameron to the effect that an examination had been made and the Oceanic had suffered no injury. Many accepted this statement as conclusive, as is the habit at sea when authority speaks. Is there in modern life any autocracy like the autocracy of the ocean? But there were doubting Thomases, and the situation was dismal enough to suit Cassandra-like croakings. The Oceanic was drifting about aimlessly in a thickening fog, waiting for daylight and a chance to pick up a possible survivor. Meanwhile from the shore came the constant boom of warning guns, growing apparently louder and louder, suggesting with each fresh reverberation nearing rocks and actual wreck. A great relief was the invitation of the steward to go down into the dining-saloon and have some of the warmed-up coffee left over from dinner.

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Here the man "who knew it all" greatly amused the Spectator, for although "amused" seems hardly the right word under the circumstances, he was amusing with his "cocksureness." He knew, as accurately as Captain Cameron, what was required by the British Board of Trade, just what regulations it would be necessary to comply with at Queenstown before the Oceanic would be permitted to continue her voyage. First and foremost he asserted that a diver would have to examine the bow, no matter how certain the Captain might be that it was uninjured. He made an impression by his vehement insistence, and the rather quiet man "who had been in a collision before" in the Irish Sea, and who maintained that a diver was not regarded as necessary without evidence of a leak, gained but small hearing. This discussion helped materially to pass the dragging hours. For scarce one of the remaining group, the "originals," those who had been on deck early enough to see the coaster go down, cared to make the attempt to sleep before kindly daylight came to dispel the specters that lurk in the darkness of a sea-fog.

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At noon, when the Oceanic sailed into Queenstown harbor, the placid beauty of the scene seemed so far removed from the ghastliness of the night that to realize the tragedy of but a few hours before required an actual effort. Its witnesses, however, were painfully conspicuous—the little group of forlorn survivors gathered on a lower deck, waiting transfer to the tender which was to put them ashore. As for the diver, the collision was, to all appearance, officially ignored, except that the Captain and chief engineer rowed around the Oceanic's bow in a small boat to see for themselves what sort of a dent had been made above the water-line.

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As the Spectator stood at the rail watching the transfer of the Queenstown passengers who had come out on the tender, he fell into chat with the man next him, who, from his looks, was probably a clergyman or a college professor. Naturally the talk turned to the one topic, and the Spectator asked his neighbor whether he saw the collision. The neighbor, in a most apologetic, almost shamefaced way, acknowledged that he had not. "Of course I was waked up," he explained, "and thought, as you did, that we had run ashore in the fog, perhaps on some rocks. I listened, but could detect no signs of unusual excitement. I was sure that if we had to be put ashore in boats I should be called in ample time. Besides, you see," he added, with great earnestness, "I am very subject to colds, the deck was foggy and damp, and I have to take great care of my health. So I turned over and went to sleep."

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At the Pan-American Congress

By Thomas R. Dawley, Jr.

Special Commissioner for The Outlook

[Since the following article was written, reports have been published in certain New York papers to the effect that the Pan-American Congress was about to dissolve owing to unfortunate and insuperable disagreement on the question of arbitration. It was alleged in these reports that the Argentine delegates were so dissatisfied with the strong opposition to plans of arbitration presented by the Chili delegates that the Argentine delegation was on the point of withdrawing from the Congress, and it was affirmed that this action would precipitate the break-up of the whole Congress. In response to a telegraphic inquiry from the editors of The Outlook on this point, Mr. Dawley sends the following despatch: "There is no apparent reason to expect immediate dissolution of the Congress. Six or seven of the delegations strenuously favor obligatory arbitration, but there are no indications that they will withdraw if their plan is unsuccessful. The United States and Chili, through their delegates, oppose obligatory arbitration. The Mexican position is indeterminate. The Central American States are neutral. I am informed that there are reasonable probabilities of a final general agreement to adopt the arbitration resolutions of the Hague Conference with a clause providing for the settlement of questions before the American tribunal."—THE EDITORS.]

ALTHOUGH the Pan-American Congress has held, at the present writing, December 11, its sixteenth session, and the United States delegation has used up its appropriation, only one committee report has been finally disposed of, and that is the report on credentials, the documents accrediting the personality of the delegates having been found in proper and due form. If it takes seven weeks to dispose of this trivial matter, how many weeks will it take to dispose of the eighteen other committee reports?

There was an evident desire, and even anxiety, expressed by the delegates at the beginning of the Conference to get the work mapped out for them finished in time to allow them to return to their homes to spend their Christmas holidays; but now they have apparently settled down to the conviction that their deliberations are necessarily slow, and even those most hopeful for a speedy termination can see no possibility of an adjournment till the middle of January, and there are those who set the date for the middle of March. There is some talk of trying to expedite matters by holding five sessions weekly instead of three.

Only three of the committee reports, besides the report of the Committee on Credentials, have been presented before the Conference. Two of these, the report of the Committee on the Pan-American Railway, and on the Practice of the Learned Professions, have been referred back to their respective committees. The report of the Pan-American Bank Committee is now before the Conference for discussion, and as the rules require that, upon any proposition to amend being made, a resolution must be referred to its committee, no doubt this subject will also go back to its committee.

There is a feeling here that matters might have advanced more rapidly had the United States delegates put themselves more to the front. It is thought that they have been instructed not to be aggressive, and some people here feel that they put over-emphasis on this point.

It may be remembered that when the first Pan-American Congress was held in Washington eleven years ago, there was a disposition on the part of the Latin-American countries and their delegates to look upon the project, as coming from the United States, with distrust and suspicion; but happily this was all overcome, and the delegates returned to their respective countries fully satisfied that the United States had nothing "up her sleeve," and that in holding the Conference she was actuated by the best wishes for the future peace and prosperity of their countries.

At the present Conference, instead of the United States being looked on with distrust, just the reverse has happened, and the tendency of the Latin-American delegates is to look upon the United States as the big brother, or sister, it may be, who should take the lead in their projects and deliberations, which up to the present our delegates have absolutely refused to do. Consequently the significant utterance of

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Delegate Calderón, of Peru, a few days ago, when he stated in the Conference that it was useless to continue the discussion of the committee report on the exercise of the liberal professions unless the position of the United States was clearly defined upon the subject.

A report which has appeared in certain daily papers in the United States, as telegraphed from here, and has reappeared here in a translation in a local paper, has attracted considerable comment among the Americans. The article, as it appears in the United States, is headed in large letters "Big Scandal at Pan-American," and sets forth that both Mexicans and Americans are severely criticised, the former for acts in Congress, and the latter for discourteous manners in society. The Mexicans are accused of being loud and insistent, and of doing everything in their power to hamper the proceedings, and as a result, it is asserted, no less than six of the delegations asked to be relieved by their respective Governments.

This part of the story has undoubtedly been made from whole cloth, either fabricated here by some reporter, or made up in the New York office of the paper in which it first appeared, the only foundation for it being the fact that Mexico has nine delegates (which does not give her more votes than the other countries which have only two or three or one), and the submission of a scheme of arbitration in secret session, which was not immediately translated for the benefit of the Americans, it being said that they did not want any one to be able to present at once a prepared scheme in opposition to theirs.

As for the discourteous manner of the Americans in society, there has been some such gossip here, instigated, I am inclined to believe, by some mischievous newsmonger who has no particular love for Americans or their institutions. The gossip was based largely on the misunderstanding of a single incident of no real significance.

While I should not wish to intimate that any newspaper representative would be unduly influenced by his individual wrongs in reporting facts, the attitude towards the press here may have contributed no little towards the misrepresentation or exaggeration of these facts. The rules and regulations governing the sessions, as proposed by the Mexican delegation, made no provision for the admission of the press representatives. After the report on the committees had been disposed of at the fifth session, the question as to whether the press representatives were to be admitted to the sessions, or whether fairly full reports were to be given out to them afterwards by the Secretary of the Congress, was taken up. Delegate Alzamora, of Peru, at once proposed the amplest publicity of the doings of the Congress by according the press representatives the privileges of the floor. He was opposed by Walker Martinez and Augusto Matte, of Chili, who later claimed that their objections to the admission of the press were based on the scarcity of room. Señor Baez, delegate for Paraguay, stood by Peru, stating that the press is an institution that forms a part of the political organism, in the same manner as the jury and other free institutions which have been adopted by the American Republics, and he hoped that the admission of the press representatives would be a stimulus to the delegates, who more than once would receive useful advice from that very press. The Chilian delegate, Señor Matte, then made a motion that the press representatives should be admitted in the number and in accordance to the regulations that the President should determine; whereupon Señor Alzamora rose and declared that "principles were everything and persons nothing;" that once they had arrived at a certain decision, it made no difference whether it came from one delegation or another. His motion being put to vote and lost, the motion of the Chilian delegate was put to vote and carried, the United States, Hayti, and Mexico being the only votes cast in the negative. In casting their votes the delegates of Argentine, Venezuela, Ecuador, and Paraguay stated that they gave them in the affirmative because they considered the Peruvian and Chilian propositions equal, in essence.

It was expected that Peru and the nations who voted with Peru would oppose the Chilian proposal, but Alzamora's adroitness in announcing that he considered the Chilian proposal the same as his own, and that he would support it, carried it, otherwise the Chilian proposition for the admission of the press would probably

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have been lost, which many believe is what Chili really wanted; but now Chili takes upon herself the credit of having admitted the press.

This tilt between the Chilian and Peruvian delegations may be taken as illustrative of the jealousy, or, to use a milder term, watchfulness, which exists between some of the Republics of South America. I would not undertake to say which of the countries have a secret alliance one with the other, but such alliance exists.

Since this incident Peru has quietly remained in the background, leaving Argentine and Chili to glare at one another, in a metaphorical sense, across the table. The strained feeling culminated after a speech made by Cecilio Baez, delegate for Paraguay, setting forth the opinions of his delegation in regard to obligatory arbitration. The most striking paragraph of this was one lamenting the terrible effects of war, admitting that there were wars called to diffuse civilization and to assure the reign of liberty and independence for the people, but declaring that there were others which nations carry on with the object of extending their frontiers, or merely because they feel themselves strong and wish to put down the weaker ones.

The last part of the paragraph fell as a shot aimed directly at Chili. The speech seemed a digression, however, from the order of the day, and when the Secretary announced that the discussion of the report of the Committee on International Bank and Monetary Exchanges was still open, the Chilian delegate, Señor Matte, stated that he saw with pleasure that practical discussions were to commence, leaving aside platonic ones which were calculated to sow discord within the Conference; that inasmuch as the delegation of Chili had come with the intention of giving preference to questions that were calculated to unite and not to divide the members of the assembly, it could only applaud the proposed resolutions offered by the Committee on International Bank and Monetary Exchanges, and he urged that the Congress should keep aloof from all digressions, limiting itself to the discussion of all questions purely practical and of effective results.

The Argentine delegate, Mr. Bermejo, said that, in his opinion, arbitration was the main question to be treated by the Conference. He closed by saying that, in his opinion, it could not be said that any time had been spent uselessly in listening to the interesting speech of the delegate from Paraguay. This was a distinct criticism on the remark of the Chilian delegate, and was followed by the statement that Chili's proposition of exchanging official publications between the American countries had been in practice with Argentine for a number of years.

As soon as Mr. Baez could get the floor he expressed to the Argentine delegate his deep gratitude for the defense he had made of his speech. He was followed by Walker Martinez, of Chili, whose remarks brought forth at once requests to be heard from Delegates Blert, Gana, Bermejo, and Baez.

This day's proceedings promised to materially disturb the future peace and harmony of the deliberations, if not to result in the withdrawing from the Conference of certain of the delegates. But, the hour of adjournment having arrived, a day was given the delegates who had requested to speak to think the matter over, and at the following meeting of the delegates Señor Baez took the floor and said that he understood that both the chairman and delegates desired the incident closed, and therefore he renounced his right to the floor, and regretted that any remarks by him should have given rise to any unpleasantness. President Raigora announced that the other delegates who had asked the floor in order to discuss the incident had withdrawn their requests, and therefore he declared the incident closed.

A gloom was spread over the Conference by the sudden death of its first Vice-President and one of its most esteemed members, his Excellency José Higgins Duarte Pereira, delegate and Minister from Brazil. The Conference hall of sessions was opened this morning draped in mourning, and resolutions were adopted adjourning the assembly till after the funeral. The body will lie in state in the hall to-night and the funeral will take place to-morrow. By the death of Señor Pereira, Señor Fontouro becomes Brazilian Chargé d'Affaires, and it is supposed that he will become Brazilian delegate to the Conference.

Mexico City.

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Religious Life in America[1]

IV.—Religious Tendencies of the Negro

By Ernest Hamlin Abbott

IT is not my purpose in this article either to add to the already numerous descriptions of the picturesque in the religious life of the negroes in the South, or to attempt any final answer to questions concerning the nature of their religion, but simply to relate some of the experiences that came to me as the result of two queries: First, In what direction and to what point has the best in the negroes' religious life been developing? Second, What do the Southern white people think, not only of the negroes' religion, but also of the relation between their own religion and the race problem?[2]

Naturally, in looking for signs of progress I gave my attention chiefly to the negro churches of the cities. If, like the casual traveler, I had gone only to the churches where, both in numbers and in "character," the congregations would seem to be most typical of the colored people, I should have found little evidence of progress. In the cities of the South the great mass of negroes flock together in huge churches which often number two or three thousand members each. The chief service on Sunday is held in the evening, when the colored people are free from their work, which is largely menial. One Sunday evening in Charleston, S. C., I attended service at one of these churches. The church was Methodist. The building was crowded. The congregation was singing a hymn as I entered. Beneath the quavering appoggiaturas that rose and fell at the pleasure of individuals in all parts of the congregation like the spray from waves dashing over shoals, I recognized with difficulty an old familiar psalm tune. An aged "mammy" in a pew ahead of me was swaying back and forth, with her eyes half closed. Here and there throughout the congregation others were swaying in the same rhythmic fashion. The hymn was ended; the excitement was only begun. On the platform were half a dozen negro ministers. One came forward and offered prayer. More and more fervent he became; more and more he pounded the pulpit. Inarticulate cries and shrieks rose from the pews. The prayer ended, then came the first of the collections; there were three before the end of the service. Another minister preached the sermon. He began colloquially, referring a great deal to himself. Then he urged certain moral precepts. Before long he was as wrought up as his audience; and finally, with hoarse and screaming voice, he described in imagination his progress across Jordan, up the golden streets, straight to where in the center on one throne sat the Father, to his right on another sat the Son, and to the left on still another sat the Holy Ghost, whereupon, with a shout, "I'm here at last," he cast himself upon the very throne itself—not merely in imagination, for, amid the frenzy of the audience, he flung himself into one of the pulpit chairs with his legs crossed wildly in the air.

I had an experience almost paralleling this when I went to a negro prayer-meeting in the heart of the city of Atlanta, Ga. There, after the minister had finished his shouting and gesticulating, the assembled negroes fell upon their knees, and then one of the number, a burly negro with a brutal face, chanted or rather intoned on two high notes a sort of barbarian litany, accompanying himself by rhythmically clapping his hands and pounding the bench in front of him. His words were hardly distinguishable for the moaning of those all about me, which resembled nothing so much as the lowing of a great herd of cattle.

It is such exhibitions of uncontrolled and artificially aroused emotion that are

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[2] With regard to the latter question I wish to call attention to "Race Problems of the South: Report of the Proceedings of the First Annual Conference held under the auspices of the Southern Society for the Promotion of the Study of Race Conditions and Problems in the South" (B. F. Johnson Pub. Co., Richmond, Va., 1900). Of these addresses, given from widely various points of view, several present the religious aspects of the race problem. The more hopeful and courageous of these addresses are more representative of the opinions of the people of the South I talked with than the two or three that are pessimistic and fearful.

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referred to in most generalizations about negro religion. But it is to be remembered that even in these pronounced cases there was evidence of a strong tendency away from emotionalism. The preacher in Charleston felt it necessary to spend a good part of his sermon on very plain speaking concerning moral conduct; and the matter of the address made by the Atlanta preacher at the prayer-meeting, however violent his manner, had direct bearing on the lives of his people. And Dr. Du Bois, of Atlanta University, whose published studies of the conditions of his race have entitled his testimony to great weight, told me that all such churches give similar evidence of two factors: one, the old-style darkey whose religion is of the hallelujah order; the other, the younger generation who are ashamed of these emotional outbreaks. The younger element is, of course, finally going to control. And one especially hopeful fact is to be noted: partly because the church is for the negroes their one racial rallying-place, partly because the negroes have been born and bred in a community where among the whites church-going is the rule, not the exception, the great mass of negro working people go to church. I found it generally safe to assume that the colored porter or waiter or driver whom I happened to speak to was an attendant, almost always a member, of a church. Whatever advance, therefore, is to be seen in the colored churches is indicative of an advance made by at least the respectable part of the race abreast.

At Tougaloo, Miss., where there is a "university" for negroes, the influence of wise religious education was very perceptible. In that country community, where still negroes ask of their Northern teachers assurance that the earth is not round in order to keep their faith in the Bible that speaks of the "corners of the earth," where still many negroes, young and old, are strongly confirmed in their belief that before getting religion a person must feel the devil depart from some one or other definite part of his anatomy, where still a young negro man recently did not know it was wrong for his pastor to have two wives, I attended services in two colored churches, both Baptist. In each the service was perfectly orderly and devout. The preacher in one church, with rich negro dialect, made a very thoughtful and appealing address. The course of his thought was something like this: God is love. If you are a Christian and have religion, you have God in your heart; therefore you have love in your heart. But if you love one another you would not be dishonest; we could trust you with our daughters and our wives. The colored people need to love one another, especially because they have no leaders. In the other church the sermon, evidently on Job, was drawing to a close. The "elder" was indicating from the experience of the man of Uz that Christians were not free from the attacks of Satan.

After the service I talked with a colored farmer-preacher, with the "elder" and others, one after another. They were unanimous in saying that the colored people of the neighborhood had improved morally and materially. They gave much credit to the university. One of them, a former gambler, told how the gambling and the demoralizing horse-racing had been done away with, not by violent reform, but by the change of the character of the colored people themselves. As the "elder" said, "We is progressing very fast." My driver, a young colored man of twenty-two, who modestly expressed his ambition to be a minister, said that even in his short experience he had noted an improvement toward quietness and good order.

A type of negro church much higher than the Charleston church I have described was one in Baltimore in which I attended a preaching service. The Christian Endeavor meeting which preceded the preaching service showed no trace whatever of emotionalism; indeed, except in one or two particulars its success in imitating the most perfunctorily respectable meeting of white "Endeavorers" was almost perfect. The service in the church, on the other hand, was decidedly ejaculatory; although the use of the decalogue, partly intoned in a crude way, with "gospel hymns" intercalated among the responses, indicated an effort to give dignity to the service. The sermon, which began as a sketch of the history of the denomination, ended with a series of loosely joined but fervently expressed appeals to race pride, and very candid and explicit exhortations to moral recti-

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tude on the part of the young people. When, after the service, I spoke to the minister, his race-consciousness changed pitifully from the self-assertive form to the apologetic; and when two days later I called on him in his home, where tokens of his race-consciousness in the form of portraits of colored church dignitaries hung on the walls to the exclusion of all other pictures, my interview was very unsatisfactory; the frankness of his public speech was gone; because I was a white man I did not have his confidence. The ethical questions he had raised in his sermon he dismissed by saying that the cure for all evils among whites as well as blacks was to "preach Christ and practice what you preach." Like many another man face to face with a big problem, he was willing to accentuate its difficulties in justifying himself and others in the same condition, but when it came to analyzing the problem and discussing methods of solution he was content with a generalization.

In the movement away from an emotional religion unrelated to conduct, the churches I have mentioned were evidently not leaders but followers. They therefore represent a much larger number of the colored people than the churches I shall describe in the rest of this article. These, I think, may roughly be divided into two classes: those which believe that the emotional character of the negro ought not to be suppressed, but educated and guided; and those which believe that that emotional character should be minimized by the magnifying of the intellectual and ethical.

To the former avowedly belongs the very ritualistic Episcopal mission church for negroes in Baltimore, called St. Mary's. It is in the negro quarter, near Mount Calvary Church, which sustains it. I found my way into the church one afternoon. The interior was rather dingy. The altar with its candles was elaborate. Around the walls were the pictures of the Stations of the Cross, such as hang on the walls of Roman Catholic churches. On one of the benches lay a ragged negro boy asleep. As I went to the place where an image of the Virgin stood, he roused, and, in answer to my inquiry, told me where I might obtain information regarding the mission. At the Clergy House, to which he directed me, the chief impression I received from the white ministers in charge was of their recognition of the moral significance of their work. In place of the unrestrained appeal to the emotions which the Baptists and Methodists made by revivals, they hoped to substitute a regulated appeal by means of the liturgy of the High Church service, with its incense, its lights, its music directed to moral ends. And in the confessional, they were convinced, they had a means by which the religion of the individual negro could be connected in a very personal and direct way with repentance from sin and instruction in righteousness. Both from my observation and from the testimony of High Church Episcopalians and Roman Catholics I am persuaded that this appeal has had but little effect; and whatever success it has had is confined almost exclusively to the more ignorant negroes, who are most unlikely to lead in the development of the race.

As a rule, the Episcopalians of the South do not favor the ordination of colored men to the priesthood, though there is a strong minority that desires it. In the course of my trip I personally met two colored rectors. One, the rector of a small ritualistic church in Charleston, S. C., I found getting ready for a rehearsal; he teaches his choir the Gregorian music by ear. The other I met in Baltimore, where he is rector of a church neither high nor ritualistic.

While searching for the colored rector in Baltimore, I called on a barber who was a member of his church—St. James'. I found him in his shop. His appearance, bearing, and manner had all the pronounced characteristics of a gentleman of the old school. He was full of enthusiasm for his church, proud of the fact that St. James' was the oldest colored vestry and the only independent colored vestry in Maryland, proud of the pamphlets and reports that it had published, proud of its rector, proud of the orphanage it was maintaining. I inquired whether the churches were merely standing for emotional religion, or helping to create character. His reply had at least the merit of discrimination:

"That involves," he said, "a mental separation of those who are native from the inroads of Virginia negroes. On the

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whole there is improvement. What is more, there is increasing confidence among the white people in the colored race. For instance, the trustees of the St. James orphanage, called the Maryland Home, all colored men, had no experience, but every one of them was a business man—yes, I am one of the trustees—they appealed to the charitable public and were supported from the beginning. There is increasing confidence, too, among the colored people in the educated men of their own race. They are readier now than formerly to go, for instance, to colored physicians. As a matter of fact, it all lies within the individual; he has power to create confidence."

In further search for the colored rector of St. James', I called first at the rectory, which bore no such obtrusively assertive marks of race-consciousness that I had noted in the house of the colored Methodist minister; then at the printing-office where this rector prints with his own hands what is a combined parish paper and church calendar, and also the circulars and a weekly paper for his church orphanage; then at St. James' Church, a small church, smudgy within and without, on a sunless side street; finally at the orphanage, where I found him. He was small, clean-shaven; his face was full of sparkle and animation; his mind was overflowing with ideals and schemes. In this Home of Friendless Colored Children was tangible evidence that his energy was efficient. He showed me over the building—an ordinary city house adapted for its present use, scrupulously clean. The children, some of them picked up from ash-heaps and gutters, were in charge of a colored kindergartner; they showed clearly the fruits of discipline and good care. In the meanwhile he talked with great animation, not only about his own work, but as well about the practical problems of the race. The fact that the Episcopal Church among the colored people was composed of the better-paid and better-educated class made it difficult, he said, to reach "the masses;" for the negroes have very well defined class distinctions among themselves. At the same time this fact does not bring specially vigorous financial support to the church. He illustrated it thus: Eliza gets twelve dollars a month, and gives one dollar to the church. She jumps into a position yielding fifty dollars. At once she finds herself in a new circle of life; she knows more about balls and parties, more of the requirements of dress, of reading, of a multitude of things she never had before. So she still pays one dollar to the church. Her rise seems to be away from her religion; it seems so because her life now radiates in so many more directions. In this way the material progress of the race, he explained, does not bring proportionate prosperity to the church; and so far from deploring it, he seemed to take joy in the financial burdens he had to bear, so long as they were brought upon him by an increasingly radiating life for his people. He believed thoroughly in colored ministers for colored churches; colored teachers for colored pupils; colored leaders for colored people. The existence of white ministers over colored congregations encourages the already too great characteristic of dependence in the negro race, he maintained, and it should be recognized by Northerners who are doing religious and charitable work among the negroes. As he put it, "We want their advice, not because it is white, but because it is right." He was frank enough to say, in giving a further reason for this, that colored people under white supervision feel irresponsible, and often prefer white supervision in order to be relieved of responsibility, for "no colored man finds it possible to speak with the unreserved friendliness to a white man that he would use in speaking to one of his own race."

In this he was strangely confirmed by what the priest who is the head of the Catholic Missions to Negroes and Indians remarked to me. Although an Irishman, he was the most vigorous partisan of the negro I met in the course of my trip. "It is significant," he said, "that everything that has been done against the negro has turned out to his advantage: the Missouri Compromise, the Ku Klux Klan, the war against the Union, and now negro disenfranchisement. It is not surprising that no white man has the confidence of the negro. Why, I have worked among them for years, and yet a young negro who comes fresh into this Seminary will know more in a day about the colored people whom I come in contact with than

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I am able to find out in a lifetime. It is hard to persuade the Catholic Church to ordain negroes to the priesthood; but we must have them. That we have not is due to race prejudice; but to show how unreasonable and inconsistent that prejudice is, these same people that object to negro priests took up a little while ago the fad of going to confession in Washington to a regular corn-field nigger priest."

In reply to my inquiry whether colored choirs could be trained to sing the Gregorian music, he replied:

"Colored churches don't need choirs. You know the proverb we have, God Almighty at one end of the church and the devil at the other. Well, it doesn't apply to them. The negro has his own music, and it's an ornament to his character."

In Washington I called on Dr. J. L. M. Curry, Agent of the Peabody and Slater Funds. I found him immersed in a mass of correspondence, and very busy. When I stated to him that my errand was to look into the religious conditions of the South, he interjected between directions to his private secretary, "Well, young man, if you are going South to study the nigger question, you might just as well start for the moon." Nothing could better illustrate the fact that every problem in the South seems to the Southerner to be the race problem; and incidentally that the Southern people, even the most patient and catholic, have become wearied of the long years in which they have borne the inroads of self-complacent Northerners with theories about the negro. On the other hand, when I stated more fully my purpose and presented letters of introduction from The Outlook, Dr. Curry's cordiality was unbounded; he left his pressing work to give me such invaluable information and assistance as only his wide experience and liberal mind could give. This was typical of my experience in the South. One young Southerner left his office and spent hours with me, urging with hot, impetuous language the immediate necessity for the education of the negroes. His nervous energy seemed to justify his optimism, too. Through him I got a glimpse of that not inconsiderable number of young Southern men who are putting their minds and their strength into the solution of the race problem, not with academic theories, but with practical determination and with joy in the conflict that would gladden the heart of a Roosevelt or a Riis. He spoke highly, by the way, of the work that the Presbyterian Church is doing to give the negroes religious training out of their usual emotionalism.

The lowly, compassionate Jesus, who ate with publicans and sinners and did not hesitate to talk with a Samaritan woman, has no sincerer and more truly democratic followers than the Christian people of the South. No inquiry into religious conditions of America could easily omit the query, What do these Southern Christians say to the social ostracism of the black race? That was a question I found it difficult, as a Northerner, to propound without a tone of seeming self-righteousness. Ask it I did, however, with as much candor and tact as I could. Two answers I think it worth while to report. One was from a Methodist minister of Virginia. At first he was rather reticent, and added, "What phase are you seeking for?" and then volunteered to say, "We give contributions for the support of colored churches, and have a kindly feeling for the race. The South understands the negro better than the North, and treats him better," and so forth in the usual strain.

"But how about the practical side of their life? Clerkships, for instance?"

"Why, they can have them in their own stores," he replied magnanimously, "but not in white stores. The thinking portions of the race do not want such positions and would be uncomfortable in them. So with social position," and he cited Booker Washington, with strong praise.

"But," I persisted, "if a man should attempt personally to practice Christ's precepts by mingling with the colored people?"

"He would be cured in a week, not only by ostracism, but by flooding himself with a lot of negroes physically, socially, and morally offensive."

That the sacrifices thus involved might be a part of the discipleship of Christ did not seem to be worth considering by this minister. He later gave a more plausible reason when he likened social equality for the negro to a razor in the hands of a child.

The other answer was given by a lady of great personal charm, of profoundly

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democratic convictions and sympathies, who belonged by right of inheritance and of personal experience more to the South as a whole than to any one State.

"The attitude of the Southern people toward the negro would be defended by the Southern Christian on the ground that it was for the best good of the negro. To recognize socially a cultivated negro and his wife would work an injury to the colored race by creating false expectations on the part of the unfit. Moral brotherhood is recognized, but not equality; the relation of helper to helped, but not the relation of reciprocity."

Except in the Catholic churches of the South, it is very rarely that negroes worship in the same churches with the whites. This was not the case before the war, I was told, in many parts of the South. A Baptist church of Charleston, S. C., still reserves, according to its ante-bellum custom, one gallery for colored people. It is usually well occupied, and their rights are scrupulously maintained by the church, even when the seating capacity is taxed to its utmost. Most of the colored people who attend are members of colored churches, but they come to the service in this white church because they feel that they are getting from the preaching there something which they could not get from their own ministers.

With one of the colored Baptist ministers of the city I had an interview. His chief concern about his people was for their education, As he said, "It is hard to make good Christians of them when they are ignorant." He was therefore maintaining a school for negroes, modeled in a humble way after Tuskegee. He spoke with dignified intensity of the low moral condition of the negroes in Charleston. "Every time I get a chance I talk about it, though the colored people don't like to hear about it. Yes, licentiousness too." When I saw him he had just had a revival in his church, and he was giving his attention to the young converts by trying to give them something to do. He complained, however, that there was no way of setting them to work because they were ignorant. He thus reverted to the supreme need of education.

One gentleman with whom I talked had the distinction of being at the same time a Southerner through and through, the son of a slave-owner, and the head of an institute maintained by the Methodist Church South for the higher education of negroes. As a young man, I was told by one who knew him well, he felt the burden of the ignorance of the newly freed slaves, and, sacrificing the life of refinement for which he had pronounced taste and facing probable ostracism, he took up the burden. As a matter of fact he has not been ostracized, though necessarily isolated. After years of experience it was his deliberate opinion, expressed in his conversation with me, that although most of the Southern white people know the traits and general character of the mass of the colored people better than the people of the North could possibly know them, they were utterly unacquainted with the growing class of educated negroes, knew nothing of their manner of life, their attainments, their ambitions, their religion. Whatever intimacy there has been in the past between the races has been that growing out of the relation of servant to master. Wherever that relation has ceased the intimacy has disappeared. As a consequence the significant improvement in the religious life of the negroes is coming, like the rest of the kingdom of heaven, not with observation.

The church which, better than any other I happened upon, represents those leaders of the negroes who are guiding the race away from a merely emotional religion, was a colored Congregational church of Atlanta. Without exception, white or black, it was apparently the most progressive and best-organized church I saw in the South. The minister is a graduate of Fisk University and Yale Divinity School. Connected with the church is a Men's League, resembling somewhat a "Lodge" without secrecy or insurance, a Literary Society, which, as I happened casually to see it at one of its meetings, resembled such a literary society as might be found in a New England town, and a Young People's Society. But the distinguishing characteristic of the church is the fact that the whole church itself is organized into what are called Circles of Help. Each circle consists normally of ten members, every one of whom has a distinctive duty. Number

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one in each circle is chairman, through whom the circle receives the pastor's directions; number two is assistant chairman; number three keeps the records and corresponds with absent members of the circle; number four, the treasurer, is responsible for raising church funds within his circle; number five promotes the devotional life; number six promotes social life, and especially drives off the demon of sanctimony; number seven sees that attention is given to the sick; number eight sees that members visit one another; number nine sees to the relief of poverty; number ten is general promoter of new methods. The minister receives monthly reports from the circles, and when I talked with him was planning to have an occasional meeting of the same "numbers," all the "sevens," for instance, for the consideration of their special work. Although the church has barely four hundred members, it is far more influential than some of the negro churches with a membership of two or three thousand.

During my visit at Atlanta I had occasion to call with this minister at the homes of some of his people. Of such homes among the negroes as these the white people know very little. The door is locked on both sides—on the side of the whites by their dictum of social separation; on the side of the educated negroes by their already achieved race pride and race exclusiveness.

In conclusion I am reminded of the Irishman's saying that in one respect all women are alike—in that they are all different. My one generalization concerning the religious life of the negroes in the South is that without qualification it is impossible to generalize.

The American Chapel at Berlin[1]

An Address by Andrew D. White

Ambassador of the United States to Germany

[A national as well as a religious interest attaches to the event which Ambassador White's address commemorates. The American Church in Berlin dates back some twenty years or more, during which its meetings have been held in the hall of the Young Men's Christian Association. From 1881 to 1894 its pastor was the Rev. J. H. W. Stückenberg, D.D., who had previously been chaplain of the One Hundred and Forty-fifth Pennsylvania in the Civil War, pastor in Davenport, Erie, and Pittsburg, and professor in Wittenberg College; his frequent contributions to the religious press on social and religious movements in Germany have made him still more widely known in this country. The Rev. James F. Dickie, D.D., minister of the Central Presbyterian Church in Detroit, succeeded him, and has assiduously labored to establish the church in a home of its own, more congruous at once with due and desirable respect for it in Berlin, and with the needs of the large American colony. Some difficulties in the authorization of a building for a church independent of the religious establishment of the State having been overcome, Dr. Dickie was no less successful in persevering efforts to raise the large sum required for the site—a first-class one—and for an edifice worthy of it. This being achieved after several journeys hither, and the money all in hand, the work of building was begun, and the fittest day of the year, Thanksgiving Day, witnessed its formal inauguration by the American Ambassador's address. The catholic religious fellowship which Dr. White, himself an Episcopalian, finds and approves in the church, with its Presbyterian pastor and a membership of many denominations agreed in the simple fundamentals of Christianity, deserves to be represented in American churches at home as adequately as in a foreign land. —THE EDITORS.]

WE are assembled for a duty most proper to this day, a duty which may well stir in us an earnest feeling of thanksgiving.

For many years past the religious organization known as the American Church in Berlin has led a precarious existence amid unpropitious surroundings. For a long time, in its earlier history, it met in a sordid, unpleasant hall in an unattractive quarter of the city. Since that, its temporary place of meeting, while presenting more attractions than its former home, has been in many respects unfitting; certainly anything like a religious home, to which the hearts of Americans in this city would be naturally drawn, has not existed.

But to-day we make a new departure,

[1] Delivered at the laying of the corner-stone of the American Chapel, in Berlin, November 28 (Thanksgiving Day), 1901.

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We lay the corner-stone of a church edifice erected in accordance with good architectural traditions, a structure which, we may hope, will prove to be an attractive religious home, week after week, for many generations of Americans who shall temporarily reside in this metropolis.

I should do injustice not only to my own feelings but to yours were I not to give some expression of our gratitude to those whose efforts and gifts have done most to bring about this happy result. We heartily thank all contributors, from the greatest to the smallest. I might name many benefactors, and among them especially the former pastor, the Rev. Dr. Stückenberg, whose name is ever revered among us. But you will certainly expect me to mention especially one who is now with us, the Rev. Dr. Dickie, the honored present pastor of this church. To his efforts on both sides of the Atlantic, so earnest, so persistent, we owe a great debt of thanks that the American colony is now to have a beautiful and dignified place of worship—a home which it can call its own, an altar about which may cluster the affections of many generations.

The question naturally arises, In what relation does this church stand to the American colony in Berlin? The usual answer is that it is "the American Chapel," and to this statement a rejoinder is sometimes made that it cannot be rightly thus called; that there can be no such organization as an American chapel; that the thing is an impossibility and the name a usurpation; that there is no Established Church in our Republic, and that therefore no congregation can rightly use the name "American."

In one sense this statement conforms to fact; in another and broader sense it does not. It is entirely true that there is no Established Church in the United States, and therefore that there is nothing to be exclusively represented by any single organization here; but, in another and larger sense, the name fits the fact. This is an American church in the sense that it is a church built by Americans, frequented by Americans, a center of religious and moral influences among Americans.

Nor is this all. For several years past this church has conformed to the broadest American spirit. It has welcomed to its pulpit men of the most different schools of theology. To their ministrations have flocked men and women widely divergent in their doctrinal tendencies. It has been, in the truest sense of the word, a "broad" church. It has realized the idea of the great Dr. Thomas Arnold, who insisted that the Christians of a country form the Church of a country, and who wished to throw open the pulpits of England to all earnest, intelligent, and properly cultured men who had a worthy religious message to deliver and who could worthily deliver it.

There are those who deny the possibility of such a church and such a pulpit. They say that such a system would lead to interminable clashing and wrangling on one side, and to indifference on the other. But the experience of this church sufficiently refutes such a contention. You are witnesses that there has been no doctrinal wrangling in your pulpit or church. The sermons presented have dwelt, not upon dogmas or upon sectarian tenets, but upon the nobler and broader aspects of Christianity. The same good results have followed the same policy elsewhere. I speak of what I know. For several years a system fundamentally the same, in a form which gainsayers would think far more dangerous, has existed in sundry American universities. In several of them endowed preacherships have been established, and men of all shades of Christian thought, and even Jewish rabbis, have been called to present their thoughts to large bodies of students. The results have been altogether good. The congregations have been far larger than ever before, the impression evidently deeper, the whole result nobler. Mere sectarian preaching has been left behind, and in place of it have come appeals to sympathies as broad as humanity, with the result that the whole religious life of these institutions has been enriched and ennobled.

A well-known hymn speaks of the Church below as the faint image of heaven. I hope that more and more as this century goes on this may be true of the American Chapel; and what that means an experience of my own will serve to show. Many years ago it happened to me to bring together two of the best, the noblest, the loveliest, the most Christian men I have ever known; but they

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were separated from each other by a whole orb of religious belief. One was an eminent clergyman in a large city, who had sat at the feet of William Ellery Channing, and who denied doctrines which the great majority of the American people regard as fundamental. Yet he was a true follower of "the Master." Every fugitive slave who came to that city, every maltreated Indian, every outlawed wretch of every sort, knew him as a friend. Every good enterprise saw in him a promoter. The other of my two friends was a professor in one of our largest universities, a devotedly charitable man, beloved and honored by thousands of students throughout the whole country; but he was as orthodox as my other friend was heterodox. More than once he had confessed to me his belief that unbelievers in what he considered the fundamental doctrines of Christianity were outside the pale of salvation. This latter friend I took to the house of the former, and soon they were in the full enjoyment of each other's society. The visit was long, but every moment of it delightful. They forgot to thresh out the matters on which they differed; but they took counsel together regarding ideas on which they agreed. They parted the best of friends, but I noticed as we walked down the street that my orthodox friend was very silent, seemingly wrestling with some thought almost too deep for utterance. After many minutes it came to his lips, and he said, very solemnly and thoughtfully, "Those of us who are so happy as to enter heaven are going to be greatly surprised at many of the people we shall find there."

My friends of the American Church, there is, as I firmly believe, a truth in this view which my friend then presented that we will do well to ponder. More and more, I trust, the American Church will be to many a little heaven, and all the more because it welcomes all earnest and intelligent Christian thought. Abraham Lincoln, when he was once urged to join the church, said, in substance, "I am looking for a church which I do not yet find—a church in which the only conditions of admission shall be just two: first, love for the Lord Jesus Christ, and, secondly, willingness to join others in doing his work on earth."

More and more, I trust, this American Church in Berlin will represent the great central ideals of religion as given in the Old Testament by Micah in his inspired answer to the question, "What doth he require of thee?" and in the New Testament in the Sermon on the Mount, the first great commandment, and the second which is like unto it, and the definition by St. James of "pure religion and undefiled." If it be such, this chapel will go through this century diffusing blessings, not only to the American students and other temporary residents during their stay here, but influences which shall endure long after they shall have returned to their own land. There is everything to encourage us. Those who find fault with the whole condition of Christianity to-day, and look back to the primitive church as embodying all the ideal beauties and glories of religion, are mistaken. Never was the Christian Church, in all its branches, so pure, so earnest, so devoted to good works, as now. Christianity has largely shaken itself free from the mass of metaphysics and scholastic theology for which Christians were ready to murder each other in those primitive days; more and more Christianity centers in love to God and love to man, and hence are evolved multitudes of blessings in all nations.

I trust that, as time goes on, more and more of our American young women and young men will come to this and other German centers of thought and culture, to profit by the wonderful opportunities and advantages in science, literature, and art which this grand old German fatherland holds out to them. I hope that this and other organizations like it, scattered throughout the Empire, may diffuse in our own country a filial gratitude toward Germany, and may aid in drawing more and more closely into harmony these two great peoples of Germanic descent on both sides of the Atlantic; and, with this trust and hope, we may ask for this enterprise the favor of our countrymen and the blessing of God.

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The Story of an East Side Family

III.—The Home and Its Mistress

By Lillian W. Betts

MARY never, even to Jack, acknowledged that working, after her marriage, was a constant mortification. She knew the other girls commented on it. Once or twice in her presence remarks were made about married women taking the bread and butter out of the mouths of girls who had no one to work for them. Mary, but for the flash of anger in her eyes, made no response. She knew she earned more money than any of the girls in the shop, and at times she reproached herself for working up to the limit of her productive powers. She dared not do less now, for the "boss" knew what she could do; she must keep his friendship.

"It's only for a little longer; I must stop soon," was her justification to herself. The very thought of giving up the opportunity to earn money filled Mary with an indefinable fear; a yawning chasm opened before her at the thought of depending on another, even though that other were Jack.

The day at last came when "Good-by" was said to shop, to girls, and to "boss." She laughed gayly, responded to the sallies, and kept back the tears. It was severing the last tie with the old life, and taking up a new life for which the old had been no preparation.

Several of the girls walked home with her. These she knew envied her—envied her the freedom, the new dignity of being the mistress of an establishment; envied her the things which were her pride and delight.

"I wish to God I never had to enter the hole again," burst from one of her companions with a fierceness wholly foreign to her nature; she was a quiet, reticent girl; few of the girls ever noticed her. She was thirty-eight years old, and had been a wage-earner since she was twelve, a worker as long as she could remember. The most flippant of the girls were silenced by this outburst of rebellion against her life. They knew that the hope that made life almost blissful in the vagueness of its possibilities for them was gone out of her life. She had long since passed the line when marriage was the door of escape. To her this was closed. She had been for years that most hopeless of all tenement-house wage-earners—"an old maid." Her heart was so full of love that she rejected the freedom of a hall bedroom in a boarding-house. She clung to her own people, and was one of a married sister's large family, with all the privileges of sharing its burdens but not its pleasures. Now she was being crowded more and more. Her nieces were beginning to have "steadies," and, when kitchen and parlor were occupied, it was expected that she would find sitting-room elsewhere. The consciousness of the slight bond between her and those she loved deepened each day the lines in her face. The hope of release was not quite gone; it was the last line of light on a far-distant hill. Mary looked at the girl. The contrast between them made her own future brilliant. She resolved that this girl should find a special welcome always in her home and Jack's. She would tell Jack about her.

The friends parted at the street door, each promising to see Mary often and tell her all the news of the shop. Mary climbed the stairs slowly. She entered with a sigh the home she had worked hard to make. Something was gone out of her life. She could earn money to buy things, but this new life—how should she meet it?

How triumphant she had been through all these weeks and months! Jack's money had paid the rent and paid for their food. Hers had bought the furniture and Jack's new clothes and hers now hanging in the closet, increasing the sense of wealth and prosperity. Then there was the money Jacob was keeping for them—that, too, she had earned. This money was for that future so full of mystery, the thought of which filled her with vague terrors. As she stood now in

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the home that had nerved her every day, when she was sick and weary and worn, to meet all that life in a shop full of thoughtless girls of all temperaments, she was conscious of a sense of desolation and helplessness. Her relations to the world had changed. It would expect from her, exact from her, entirely different service. She did not know its kind nor how to learn to meet this new demand. One thought was fixed. She would make for Jack a different home from that her father had known, and for the—for all who might ever come to it, it should be a different home from the one she had known. As she looked about, she suddenly realized that it was now in looks very much like the home her mother made; the things were not worn out, that was the only difference. She threw her hat on the floor and flew at the stove. Those ashes, those horrid ashes—she had always seen those first when she got home. She was tired, but no more tired than she had been many times during the past months. That was different; now the house was all her care. Her relation to this disorder was changed. Where should she begin?

Soon ashes were settling on everything in the room. Jack had always made the fire when they needed one, but now it was her work. The mechanism of the grate baffled her. At last it was in place. She bought a bundle of wood from Jacob, and started her fire. Then she sat down to wait for it to burn. On the table were the dishes that had done duty more than once. The bed was unmade, the ashes from the stove were in part on the floor, but Mary sat quietly waiting for the fire to burn. When she looked at it the grate was empty, and the teakettle on the floor empty. Inexperience had cost Mary time and money. This was the beginning of many similar outlays. The room was not an example of neatness when Jack came home, but Jack's sense of order was not yet evolved.

The next morning was delightful. It was such a luxury to sit down after the usual breakfast of bread and coffee instead of hurrying off to work! There were so many long hours before Jack would come home that she need not hurry. What should she do? Go out and look in the store windows, not to buy anything, but just to look. When she came home she would clean up.

A little longer time than usual was spent in dressing up. It was jolly to be free, but it was awfully still. How she missed the clang of the machinery, the rumble of the carts! She started out radiant with the thought of change from this quiet.

"Well, my, but ye are a lady!" greeted Mary as she reached Grand Street. Mary looked toward the voice, and there, bareheaded, with her dress open at the neck, a basket on one arm, and a not over-clean baby held in the other, stood a girl who had worked in the shop one season. Mary was glad to see her. There passed through her mind the vision of a girl who had gayer hats and more new dresses than any other girl in the shop; a girl who impudently called herself "the belle of the ball." She always stood before the mirror in the dressing-room so long that it made the other girls angry. There were often fights that left bad feeling and made the lives of the lovers of peace miserable. Mary was silent so long that the woman said impatiently, "Yes, it's me. Wait till you have a cryin' young one, and a man that can swear and drink better than he can work, and yer won't look no better." With an injured air the woman started to walk toward the river. Mary hurried after her, saying, "Ye're as huffy as ever, Julia. I was surprised at seein' yer. Let me take yer basket." Julia yielded her basket ungraciously, but did not speak.

"The baby don't look very well," commented Mary, hoping to start conversation.

"Naw; he ain't done nothin' but cry since he was born." The little mite, with pinched face, as if to confirm its mother's statement, gave a feeble cry. The mother gave it a hitch which increased its discomfort, but it made no souud. The uselessness of combating its mother the little baby had learned, apparently, as did all who attempted it. The baby wrinkled its face as if it would like to make a sound, but was hopeless of its bringing relief.

"Dear me! it does me good to see one of the girls. It's dreadful to sit all day in the house taking care of a cross baby sick half the time. Then have him come home and jaw the head off yer because

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the supper isn't ready, or it isn't right, and get mad and go out and leave yer all alone till yer don't know what time." Julia's voice was expressive of deepest self-pity. She had forgotten the baby in her arms, and it was almost doubled between her waist and elbow.

"Why, I ain't had but one new hat since I was married. Just think of that!"

"Neither have I," laughingly interrupted Mary.

"Married! You! Why, I ain't heard a word about it."

This did not cause Mary any surprise, as they had never met since the girl was discharged for carelessness. Neither knew the other's last name. Suddenly a gleam of intelligence came into Julia's face, and, in tones of deepest pity, she added, "Well, I'm sorry fer yer."

Mary resented this, and parted with Julia at her doorway, refusing the urgent invitation to "Come up."

The desire to go to the stores was gone. Mary went home.

When she entered the disorderly room she was seized with remorse. Jack was working. What was she doing?

"'Tain't fair," she said aloud, hurriedly changing her new dress for the old.

Again the struggle with the fire, which went out three times before the coal began to burn. This time the kettle filled with water went on. Mary waited for the water to heat. How still the house was! What were the girls doing? She glanced at the clock. Kate probably was singing a "sheeny" song so comically that even the Jew girls laughed. Rachel was getting the lunch money together; it was her day to go out. In a little while they would sit in groups eating their lunches, those who had none making believe they weren't hungry. She had often done that herself. She almost heard the laughter, the spatting like kittens, the disputes over styles and colors, the exchanges of opinions on the "fellers," the Jewesses telling of the money their fathers would give them when they were married, or asking the sympathies of the girls because their fathers insisted on their marrying some one they did not like. She saw the scorn in the faces of the American girls for the weakness that would submit to such dictation. She saw Katie, with her short curly hair rumpled by her hands, her eyes blazing, standing before some weeping Rebecca, saying, "One dozen fathers couldn't make me marry a man I did not want to marry." It relieved Katie, but was no consolation to the victim of a system. Her usual climax, "Bah! I'd poison the man," filled the others with horror. At least they had reverence for life. Then Jenny, dear laughing Jenny, whose wit and beauty played havoc with all hearts—"I wouldn't; they'd hang me. I'd marry the right man." The response to this would be in some form from each Rebecca, "You wouldn't if he wouldn't have yer," a statement Jenny's experience made so improbable that it always brought a look of wondering protest into her big blue eyes.

Mary heard and saw it all as she had done hundreds of times as she sat in the chair by the window looking out at the clothes hanging on the pulley-lines down the block. She was aroused by the sputtering of the water as it boiled out of the spout of the kettle.

She stood up and faced the new duties with no memory of the past to guide and direct her. She was married and housekeeping. All these things were hers. Jack was hers, and—a soft blush spread over the face that was so girlish in spite of life's experience.

The dishes were washed. Housekeeping began in earnest. Now she must have a hot dinner for Jack. She was home all day. Sundays there had been the washing, and they wanted to go out some, so she had not tried to cook, but now she would cook. A frown came on her forehead at the thought of selection. Corned beef, cabbage, and potatoes. Jack would like that. Once when they went to a restaurant that was what Jack asked for.

Jacob guided in the purchase of groceries and vegetables. The butcher thought it a huge joke to sell her eight pounds of meat. With a sinking heart Mary went home. The small sum left in her purse frightened her. The one pot in the closet was far too small to cook the meat. What was to be done? Mary looked long and earnestly at the stove, but it offered no solution. She aimlessly opened the oven door. Of course that was big enough. She took out the frying-

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pan, put the meat in it, and put it in the oven. The handle would not let the door close, but that would make no difference; the oven was "awful" hot. Potatoes and cabbage were put in the pot and soon boiling. Housekeeping was very easy! The bed was made, floor swept and wiped. Why, it was fun! Four hours before Jack came home: what would she do? Go down and see Gretchen. How lovely it was there! The floor as white as the sand on Coney Island. The stove like a black looking-glass. How did Gretchen do it? Hers was red. Gretchen looked so sweet. A calico dress and a big apron, and she was sewing. How pretty that dress was, and the flannels on the table so soft! Mary sat in the rocker swinging softly. "Sewing you bring?" queried Gretchen with a sympathetic smile. "Sewing?" Mary blushed. "I don't know how," she answered. A look of wonder, followed by a puzzled expression, came into Gretchen's china blue eyes.

"All done. I shust begin."

"No; I don't know how to sew. I never did sew."

Gretchen veiled her horror as best she could, remaining silent. A strange land this, where a woman did not know how to sew. The little American wife sitting opposite rocked back and forth thinking busily. You could buy things very cheap, everybody said so. Yet here was Gretchen, who was so rich, sewing hard. At last Mary spoke.

"Everybody says yer can buy things as cheap as yer can make them. It don't pay to make them."

"Nein cheap!" exclaimed Gretchen in a rage. "Mine child, it not wear. Cheap. My child wear what I make." Gretchen was almost fierce. After a moment she laid gently in Mary's lap two or three garments, the sweetest, daintiest, Mary had ever seen, so dainty and pure that it seemed as if the love they represented had entered into the texture as well as the stitches. Mary's pulses beat faster. "Will you show me how?" she breathed rather than spoke. She would have the full measure of a woman's life, this girl to whom it was just unfolding. The two clasped hands and beamed on each other. There was a language of the heart common to both, and they used it eloquently.

Mary went upstairs. As she approached her own door there was a strange smell of burning in the halls. She opened the door. The stove looked cold. Mary took the cover off the pot; it was half filled with a burnt mass that bore no resemblance to the cabbage and potatoes she had put in the pot to cook. The meat in the oven looked as it did when she put it in. The fire was out.

Sitting flat on the floor, Mary resorted to a woman's refuge for relief, tears. The door opened and Jack came in.

"Oh, Jack, it ain't fair! I don't know how."

Jack, the lesson of love is fast making you a man. A glance revealed the full measure of defeat. Roughly patting Mary on the shoulder, he said:

"Thank God, dere's bologna. I'm hungry as a horse." Mary laughed through her tears.

Jack, you did not know it, but you put your home on a solid foundation that hour.

The Beginnings of Poetry[1]

PROFESSOR Gummere is one of the best-known students of poetry in this country. His "Handbook of Poetics" is a useful compendium of the history and relations of poetic forms, and his "Old English Ballads," with its scholarly introduction, is a masterly treatment of a special method of expression. He has now done a service to every student in his "Beginnings of Poetry." The book is an exhaustive study of the early manifestations of poetry in the unindividualized communal life of primitive peoples. It is candid, frank, learned; it is a serious as well as a sympathetic study; it does full justice—sometimes more than justice, one may think—to work of former investigators; it deserves, and will undoubtedly obtain, the attention and appreciation of every student of the earlier forms. The title of the book scarcely describes its range. It is both more and less than a record of poetry in its begin-

[1] *The Beginnings of Poetry*. By Francis B. Gummere, Professor of English in Haverford College. The Macmillan Company, New York.

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nings. So much of the earliest poetry was oral, and thus by its very nature impermanent, that little is recorded of the earliest forms, and even that little is not here set down in logical or in chronological method; so that the book is less than a history of poetry in its beginnings. On the other hand, so much of the life of a people is sung in its earliest rhythms that a study of early poetry naturally and properly becomes, as here, a study of the sources of the poetic habit rather than a study of the surviving relics of the earliest poetic expression. If one should give a full descriptive title, one might call it a Study of the Relations of Earliest Poetry to Primitive Social Life. The book is therefore more than a treatise on poetic origins, and becomes a document of high rank in the field of sociological ethnology.

In considering it one may admit at the outset that the work has the defects of its qualities. In its preparation the literature of the whole subject has been laid under contribution for material, and its conclusions have been recorded. In his willingness to do justice to every earlier worker in the field, scarcely any contributor, however humble, has been overlooked by the author; so that he has been forced to make some of the chapters read like complete collections of pithy remarks concerning the matter in hand by critics and investigators of the past. In effort to relieve the tedium of this long procession of phantoms Mr. Gummere often startles the reader by the temporary assumption of a light and jaunty style not unlike that of Hamlet in his parley with his father's ghost. Perhaps in the fear that detail of reference may be a hardship to a reader, the allusions are so irregularly annotated that verification is often difficult. Sometimes this irregularity is misleading, as in the reference for the couplet from Chaucer, at the beginning, which should be Canterbury Tales, *Group D*, 1919 f.; sometimes it is confusing, as when in the index references to at least three separate books are lumped together under one indefinite heading, "Scherer;" sometimes it is tantalizing, as in allusions to "M. Tarde," which occur unannotated so far as page 356, at which point the belated reference appears. These are slight defects, easily corrected in a second edition. A more important comment may be that the work is written throughout from one fixed and inflexible point of view, so that with outward form of inductive reasoning it is really too deductive to be thoroughly helpful. Yet this is hardly a harm, for the book is so candid and so undogmatic that for most readers its consistency of attitude may be counted unto it for righteousness.

Thus much may be said in criticism with some small show of truth. It would still be a fact that the book is an important contribution. The value of it is that it puts into tangible and logical array the basal considerations necessary for a discussion of the origins of poetry. The essential element of poetry, in Professor Gummere's view, is rhythm. The earliest poetry is an outward accompaniment of one of the basal rhythms of activity, born not of stress of thought, emotion, or meditation in solitude, and framed into conscious metrical perfection by the rule of strict precision, but born of the unconsciously rhythmic heart-beats of communal activity in its simplest outward demonstrations. The music of the anvil, of the dance, of the rowers in chorus chanting as in harmony they sweep the sea, of the swinging sickle and the plunging battle-line—this is the earliest poetry. It is the unconscious tribute of the senses to the ultimate rhythm of the eternal things; born of that sympathy of kind which makes a communal whole out of a horde of tramps or of savages no less than out of a company of pilgrims or of saints; fashioned into the beat and measure of verse by the dance, the march, and the "cadence of consenting feet." In its evolution through the ages the accent of the dance grows fainter and the sympathy of kind grows stronger, so that in later poetry the senses have less and the intellect has more of feeling of relation. Yet the oldest and the newest are but one, for rhythm, in this author's view, "binds in a single bond both the beginning and the end."

For most readers the least rewarding chapter in the book will be the long one on "Rhythm as the Essential Fact of Poetry," and the most rewarding will be those on the differencing elements. Rhythm as the one external manifestation of poetry, especially early verse-forms, has so enchained Professor Gummere's atten-

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tion that he gives it, one is tempted to say, far greater emphasis—conceding all that he alleges—than is warranted. There used to be in the books on rhetoric a description of the "Fallacy of the Essential," which consisted in the error of confusing that which is essential with that which is sufficient. One may suspect this fallacy here. Rhythm is essential to poetry as nitrogen is essential to air, since there can be no poetry without the one, nor water without the other. Yet it may be true that in both cases other essentials must conjoin. In his last chapter Mr. Gummere seems to see this, and, perhaps unconsciously, qualifies his earlier statements. Most readers, we suspect, will go further in such qualification. All this, however, is theory, and criticism of theory is so much easier than creation that the reviewer hesitates to make suggestions. In the chapters on the "Differencing Elements" Professor Gummere deals with the facts of a branch of historical knowledge of which he is an acknowledged authority, and his account is one in which readers will take delight. Nowhere in criticism, so far as the reviewer recalls, is there anything approaching these chapters in adequate tracing of the growth of form in poetry as compelled on the one hand by the gradually concentrating life of the commune, and on the other by the artistic desires of individual life. The raw material of poetry exists in the expression of what Martineau used to call the three primal propensions of organic life. One may call them the three instinctive expressions—the instinct of meat and drink, the instinct of sex, and the instinct of activity. The instinct of meat and drink forces the gathering for labor in providing and the gathering for pleasure in consuming. Hence the songs of the rower, of the woodman, the songs of the banquet-hall, of the drinking-cup. The tragedy of this instinct forces the gatherings of death. Hence the songs of mourning. So, again, the instinct of sex forces the gatherings of marriage. Hence the bridal songs and the music of the dance. The instinct of activity, perhaps most powerful, certainly most tireless of all, forces the gatherings of struggle, and hence the songs of war; and forces also the gatherings of achievement, and hence the songs of the harvest-time in peace and of victory in war. At first all utterance was chaotic; then, governed by the necessities of similar physical motions, becoming rhythmic—as in the mourning songs where one feels the cadence of bodies rocking to and fro in stress of grief; then, at last, fixing itself into form as the perception of communal consent in rhythm became dominant. Upon the basis of this communal poetry is built up, later, the poetry of art. To the communal sentiment succeeds individual feeling and hence the "lyric cry" of Mr. Symonds. To it comes humor, to it comes the religious element. In the style appear new factors—myth, personification, differentiation into lyric, epic, dramatic. And at last poetry speaks as the voice of one prophetic soul.

It would be past our purpose to analyze in detail the theory as here set forth. Indeed, so fully and so completely is it presented that to criticise it thoroughly in the brief space of a review would be to do injustice. It is most ably presented by Professor Gummere, and, as a whole, is convincing. Its weakest point, as frankly admitted by the author, lies in tracing the physical connection between the refrain of the ballad—the sole representative in modern verse of the ancient form—and the communal cry which was its ancestor. There may be critics who will assert that even in this argument this connection is not clearly demonstrated. It is, however, made probable, and, granting the weakness of this link, the chain of evidence seems conclusive. To have accomplished this is no small achievement, for which Professor Gummere deserves the thanks of every student of poetry.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Abraham Lincoln and the Men of His Time. By Robert H. Browne, M.D. In 2 vols. Illustrated. Jennings & Pye, Cincinnati. 5½×8¼ in. $3.50.

Belt of Seven Totems (The): A Story of Massasoit. By Kirk Munroe. Illustrated. The J. B. Lippincott Co., Philadelphia. 5½×8 in. 326 pages. $1.20.

The belt which gives name to this story was that worn by Massasoit, the famous chief of Massachusetts in the time of the Pilgrim fathers, and the stanch friend of Edward Winslow—through which friendship so much quarter was given to the early settlers. The same totem belt was worn by Metacomet (King Philip), son of Massasoit. This story differs from Indian war stories generally in that it aims to show the struggle of those days from the Indian point of view rather than from that of the white man, and many obscure circumstances are brought to view. In it figures the famous chief Squanto, who was carried captive to England, where he remained many years, and others of the noted dusky warriors. Though not aiming to be history, the book is rich in historic circumstance and coloring.

Best Nonsense Verses (The). Chosen by Josephine Dodge Daskam. William S. Lord, Evanston, Ill. 5¼×6¾ in. 61 pages.

An attractively made little volume which, within a small compass, presents many of the best nonsense verses.

Boy in Early Virginia (A). By Edward Robins. Illustrated. George W. Jacobs & Co., Philadelphia. 5×7½ in. 285 pages. $1, net.

The wonder is that in the present exploitation of early American heroes for purposes of romance, somebody has not settled on Captain John Smith, of Virginia, ere this. In this story he figures prominently, as presented by a boy who shared in his adventures. Of course the story is interesting and full of hairbreadth escapes, as well as of references to historic happenings.

Brief Survey of the Life and Writings of Quintus Horatius Flaccus (A). By Sidney G. Ashmore. The Grafton Press, New York. 4×6½ in. 48 pages.

The biographical and critical matter appropriate to an introduction to Horace, and usually incorporated with an edition of his works, is here presented by itself in an attractive little book, in the preparation of which recourse has been had to the latest authorities.

Camera Shots at Big Game. By A. G. Wallihan. Introduction by Theodore Roosevelt. Illustrated. Doubleday, Page & Co., New York. 8×11 in. 77 text pages, 65 plates. $10, net.

One knows not whether this beautiful book will arouse keener interest in the hunter or in the amateur photographer. Both will find in it abundant stimulus for emulation. The excitement of hunting big game with a camera apparently equals or exceeds that which thrills the ordinary game-killer. Certainly the sport requires more nerve and more patience, for the photographer has to get nearer to his victim with his weapon than does the sportsman, and stand firm without expecting to kill. Mr. Wallihan has been a persistent hunter with the camera, and in this volume presents a record of his success which has aroused the enthusiasm of no less a personage than the President of the United States. Mr. Roosevelt contributes an interesting introduction to the volume, written while he was Vice-President. "More and more," he says, "as it becomes necessary to preserve the game, let us hope that the camera will largely supplant the rifle. Of the two, the former is the kind of sport which calls for the higher degree of skill, patience, resolution, and knowledge of the life-history of the animal sought." Mr. Wallihan gives a detailed and entertaining account of his expeditions, and the many photogravure and half-tone illustrations show deer, antelope, mountain sheep, cougars, and bears among the animals that he succeeded in getting to pose for their pictures, singly and in groups. A defect in an otherwise admirable book is that the pictures are scattered through the text without any key or index, so that it is difficult to locate the picture one is reading about.

Children's Health (The). By Florence Hull Winterburn. The Baker & Taylor Co., New York. 5×7½ in. 280 pages. $1.25, net.

Colburn Prize (The). By Gabrielle E. Jackson. Illustrated. J. F. Taylor & Co., New York. 5×7½ in. 120 pages. $1.

The moral purpose is the most obvious feature of this little story, the motive of which is the sacrifice of an expected school honor for the benefit of a schoolmate less fortunately placed. The story is gracefully told and ends happily.

Comédie Humaine of Honoré de Balzac. Translated by Katharine Prescott Wormeley. Vol. XXVII. **The Magic Skin, and The Hidden Masterpiece.** Vol. XXVIII. **Louis Lambert and Other Stories.** Vol. XXIX. **Seraphita, and The Alkahest.** Vol. XXX. **Juana, and Other Stories.** (The Pocket Edition of Balzac. To be complete in thirty volumes.) Little, Brown & Co., Boston. 4¼×6½ in. In cloth, $1 per vol.; in limp leather, $1.25.

Four additional volumes in the new edition which has already been commended for its small size, combined with its entire legibility and substantial book-making.

Complete Exposé of Eddyism or Christian Science, and the Plain Truth in Plain Terms regarding Mary Baker G. Eddy. By Frederick W. Peabody. An Address. Smith Building, Boston. 5½×8¼ in. 68 pages. 25c.

Crisis (The). Richard Carvel. By Winston Churchill. Illustrated by Howard Chandler Christy. The Macmillan Co., New York. 5×7¾ in. 538 pages. $1.50 each.

A handsomely bound and uniform edition of these two immensely popular historical novels. The edition is well suited for gift purposes.

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Dream Children. Edited and Illustrated by Elizabeth B. Brownell. The Bowen-Merrill Co., Indianapolis, Ind. 5½×8 in. 217 pages. 95c.

Some of the dearest children of fiction are here—Tiny Tim, and Cosette, and Dorothy Q, and Little Boy Blue, and Alice, and many others. Their stories are told in well-selected extracts, and the illustration is both intelligent and true to child life.

Edward Carpenter: Poet and Prophet. By Ernest Crosby. The Conservator, Philadelphia. 5×7½ in. 50 pages.

The beautiful picture of Carpenter which serves as a frontispiece of this little volume prejudices the reader in favor of Mr. Crosby's "Poet and Prophet;" but the discussion of Carpenter's philosophy of the universe in general, and of poetical form in particular, which immediately follows, is likely to turn him the other way. When, however, Mr. Crosby reaches Carpenter's social ideals, he not only explains the hold which Carpenter has obtained over his own mind, but obtains for him a hold upon the minds of all who are out of sympathy with current commercialism. There are passages here which are as keen in social satire and as fine in social feeling as Mr. Crosby's "Plain Talk in Psalm and Parable." It is this first book of Mr. Crosby's, however, rather than its successor, to which we especially care to call the attention of the reading public. We like Mr. Crosby better when he is championing his own ideas than when he is defending the ideas of fellow-rebels against conventional standards.

Elf-Errant (The). By Moira O'Neill. Illustrated. (New Edition.) The Macmillan Co., New York. 5½×7½ in. 109 pages. $1.25.

Woven out of a delicate and ingenious fancy, this little international fairy tale, if we may call it so, has distinct charm. Rose Red, a bluff and honest English elf, comes to Ireland between the leaves of a Shakespeare, comfortably resting at Ariel's line, "Where the bee sucks, there suck I." He finds the native elves and fairies of Ireland oddly unlike him in character and action, and his adventures in peace and war make almost as interesting and poetic a tale as that of Drake's "Culprit Fay." We do not greatly care for Mr. Britten's drawings.

Eugene Field: A Study in Heredity and Contradictions. By Slason Thompson. Illustrated. Charles Scribner's Sons, New York. In 2 vols. 5×8 in. $3, net.

Mr. Stedman once compared Eugene Field to Shakespeare's Yorick, "whose motley covered the sweetest nature and tenderest heart," and further and more concretely described him as "a complex American with the obstreperous bizarrerie of the frontier and the artistic delicacy of our oldest culture always at odds within him." Probably Field will longest be remembered by his exquisitely dainty lullabies, but there is quite as much of his own peculiar genius, perhaps more, in some of the quaint renderings of Horace, and even in some of his humorous verse. His prose was, partly from the ephemeral nature of his daily work, not, as a rule, of lasting character. He labored greatly over the "Little Book of Profitable Tales," but it has not as much of the man himself in it as has the "Little Book of Western Verse." To his intimates Field was a constant wonder for his flow of spirits, his irresistible and contagious fun. He would work eagerly at a practical joke or elaborate mystification, or a letter to a friend illuminated with inks of all colors, and even in print he delighted to poke amiable fun at friend and foe alike. No man was freer from meanness and maliciousness, and none had warmer friends, most of all among the children. Mr. Thompson evidently has in view constantly the man rather than the author. We get a clear idea of the prankish, whimsical, impulsive newspaper man, with his constant surprises and contrasts, and in this way the biography is successful, although there is an excess of the trivial and the minutely personal. One feels especially that the first half of the first volume is long drawn out, has too much detail about ancestors and childhood, and treats the subject of the biography with a portentous importance at which he, if alive, would be the first to laugh.

Evangeline: A Tale of Acadie. By Henry W. Longfellow. Illustrated. E. P. Dutton & Co., New York. 4½×7 in. 160 pages. $1.

Fields, Factories, and Workshops. By P. Kropotkin. Illustrated. G. P. Putnam's Sons, New York. 5×7½ in. 259 pages. 90c.

Those who are disposed to think that the whole course of economic development is toward the centralized control of industry should find time to read this abridged edition of Kropotkin's great work, showing the counter tendencies at work for the decentralization of industry, and demonstrating the advantages—intellectual as well as economic—that spring from the application of brain and hand to the diversified work of intensive farming. This abridgment, appearing as it does in a period of intense public feeling against Anarchism of every shade and form, will convince most non-Socialists that they themselves cherish the Anarchist goal of industrial independence and diversified labor more than the trust goal of industrial subordination and division of intelligence. As we said of the larger work, the abridgment is suggestive and stimulating in an exceptional degree.

Field of Ethics (The): Being the William Belden Noble Lectures for 1899. By George Herbert Palmer. Houghton, Mifflin & Co., Boston. 5×7½ in. 213 pages. $1.10, net.

Reserved for later notice.

Fiery Dawn (The). By M. E. Coleridge. Longmans, Green & Co., New York. 5×7½ in. 361 pages. $1.50.

Here is an able and cleverly written romance of modern French life during a stirring and troublous period. The plot is too mixed and mingled to be told in few words, and turns upon the career of a young man of mysterious parentage and poetic genius who is protégé of a Marquis. There is love and adventure and to spare. Madame du Barry, Victor Hugo, Corot, the painter, and many others of note in letters, art, and affairs, figure in the pages. Republicans and Royalists fight, and all lead up to the placing on the throne of the citizen King, Louis Philippe. It is the kind of romance intended to keep readers awake.

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French Revolution and Modern French Socialism (The). By Jessica Peixotto, Ph.D. (Crowell's Library of Economics.) Thomas Y. Crowell & Co., New York. 5×7¾ in. 409 pages. $1.50.

Reserved for later notice.

From Homer to Theocritus: A Manual of Greek Literature. By Edward Capps. Illustrated. Charles Scribner's Sons, New York. 5×8 in. 476 pages. $1.50, net.

This greatly enlarged edition of Professor Capps's work, first issued in 1900, is decidedly the best of its kind. The larger part of it is devoted to the Greek poets; the historians, the orators, and the philosophers have likewise their proportionate share in the period to which the work is limited. Readers who read no Greek in the original will find here a thesaurus of the best in the representative English translations. These are presented in historical setting with adequate introduction and criticism, so as to exhibit the course of the literary development as a whole. An appended bibliography directs the reader to such works on each author and period, and such translations, as are both good and accessible.

Furniture of Our Forefathers (The). By Esther Singleton. With Critical Descriptions of Plates by Russell Sturgis. Illustrated. In 2 vols. Doubleday, Page & Co., New York. 8×11½ in. $20.

These volumes, to which the much-abused adjective sumptuous may properly be applied, will be most welcome to collectors and purchasers, and they will also afford those who have not acquired special knowledge on this fascinating topic an interesting introduction to the subject. We shall speak at some length of this admirable work at a later date.

George Romney. By Rowley Cleeve. Illustrated. (Bell's Miniature Series of Painters.) The Macmillan Co., New York. 4×6¼ in. 61 pages. 50c.

Reserved for later notice.

G. F. Watts, R.A. By Charles T. Bateman. Illustrated. (Bell's Miniature Series of Painters.) The Macmillan Co., New York. 4×6¼ in. 59 pages. 50c.

Reserved for later notice.

German Reader and Theme Book (A). By Calvin Thomas and William Addison Hervey. Henry Holt & Co., New York. 5×7½ in. 438 pages. $1.25.

Glück Auf. By Margarethe Müller and Carla Wenckebach. Ginn & Co., Boston. 4¾×7 in. 235 pages. 85c.

Goethe's Reineke Fuchs: The First Five Cantos. Edited by L. A. Holman. Illustrated. Henry Holt & Co., New York. 4¼×6¾ in. 71 pages. 50c., net.

Graded Work in Arithmetic. By S. W. Baird. (Seventh Year.) The American Book Co., New York. 4¾×7½ in. 160 pages. 25c.

Her Father's Legacy. By Helen Sherman Griffith. The Penn Publishing Co., Philadelphia. (Brentano's, New York.) 5×7½ in. 345 pages. $1.25.

Idyls of the Gass. By Martha Wolfenstein. The Jewish Publication Society of America, Philadelphia. 5×7½ in. 295 pages.

Whoever would realize the common life and innermost feelings of the people of the Judengasse (Jews-street) in a modern German town could not do better than read this little book. The tale is a succession of episodes without much plot. It has as chief personages Maryam, a typical mother in Israel, and her grandson, Shimmelé, known in the Gass as the *Brocurle* (little scholar), whose grandmother regards him as a "wonder child." Around this interesting pair gathered all the poverty, humanity, courage, and quaintness which make up the daily life of the orthodox present-day Jew. The reader is made to feel deeply the cruel injustice exercised ignorantly toward the Jews by the mobs who disgraced the name of Christians.

India: Old and New. With a Memorial Address by E. Washburn Hopkins, M.A., Ph.D. Charles Scribner's Sons, New York. 6×9 in. 342 pages. $2.50, net. (Yale Bicentennial Publications.)

The general reader will find as much to attract in this volume as the Orientalist found in its predecessor, "The Great Indian Epic." Of special importance is the essay on "Christ in India," demolishing, as it does, the contention of many superficial students that the original features of Christianity were borrowed from India. Max Müller contented himself with stating that there was no historical proof of this. Dr. Hopkins holds that the evidence points the other way. Some secondary and late features of Oriental Christianity may have been an Indian loan, but, as he thinks, the development of Krishnaism is indebted to our fourth Gospel. The double hypothesis that Jesus was an Essene and the Essenes were Buddhists seems to him no better than "a desperate guess." Among the other essays, those on the "Early Lyric Poetry of India" and "Sanskrit Epic Poetry," illustrated as they are by adequate extracts, are as valuable to literary readers as those on "Land Tenure in India," "Hindu Guilds," "The Cause and Cure of Famine," and "The Plague" are to students of sociology. Dr. Hopkins sharply criticises the shortcomings of British administration in India, but regards them as attributable to ignorance or dullness rather than to tyranny. The memorial address introductory to these essays is an honorable tribute to that great Oriental scholar, the late Professor Salisbury, of Yale, who was the pioneer and generous promoter of Oriental studies in this country.

In Great Waters: Four Stories. By Thomas A. Janvier. Illustrated. Harper & Bros., New York. 5×7½ in. 223 pages. $1.25.

These four tales relate to sailors and fishermen and their love stories in Holland, on the Great Lakes, and in other parts of the world. The dominant note is one of tragedy. The author treats with delicate literary skill the rather slender plots, which have more of pathos than humor.

Ireland and the Empire: A Review, 1800-1900. By T. W. Russell, M.P. E. P. Dutton & Co., New York. 5×7¾ in. 284 pages. $2.

Reserved for later notice.

Legends of Genesis (The). By Herman Gunkel. Translated by W. H. Carruth. The Open Court Publishing Co., Chicago. 5×8 in. 164 pages. $1.

Lessons in Physical Geography. By Charles R. Dryer, M.A., F.G.S.A. Illustrated. The American Book Co., New York. 5×7½ in. 430 pages. $1.20.

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Letters to Washington and Accompanying Papers. Vol. IV., 1770–1774. Published by the Society of the Colonial Dames of America. Edited by Stanislaus Murray Hamilton. Houghton, Mifflin & Co., Boston. 6×9 in. 400 pages. $5, net.

These letters increase greatly in interest as they approach the period of supreme interest in the life of Washington and of our Nation. The present volume, however, furnishes more enlightenment to the student of our economic history than to the student of political history, for it relates very largely to matters connected with his estate, which during these five years engrossed so much of Washington's thought. The editor has introduced in his notes two exceptionally valuable letters from Washington in reference to his proposed importation of Palatines to settle upon his Ohio estates—a plan not carried through.

Le Voyage de Monsieur Perrichon: Comedy in Four Acts by Eugène Labiche and M. E. Martin. Edited for School Use by G. Castegnier. The American Book Co., New York. 5×7¼ in. 120 pages. 35c.

Life and Works of Friedrich Schiller. By Calvin Thomas. Illustrated. Henry Holt & Co., New York. 6×9 in. 481 pages. $3.25, net.

Reserved for later notice.

Lincoln's Plan of Reconstruction. By Charles H. McCarthy, Ph.D. McClure, Phillips & Co., New York. 6×9½ in. 531 pages. $3, net.

A vast amount of good material ill-digested, and lending much more bulk than strength to the volume. "Lincoln's Plan of Reconstruction" is an adequate title, for the author has essayed to give a general history of reconstruction, merely stopping short, as nearly as he could, at Lincoln's death. A work so planned could not have been more than a torso, and the execution deprives even the torso of the clearness of outline which the finished work of an artist always has. The need of an adequate treatise on reconstruction, which the author justly notes in his preface, still remains.

Making His Mark. By Horatio Alger, Jr. Illustrated. The Penn Publishing Co., Philadelphia. Brentano's, New York. 5×7½ in. 307 pages. $1.25.

A very good boy's story. The boy's father trusts his second wife and leaves all his belongings in her hands. No sooner is he buried than the proverbial stepmother side is shown to the boy. He is totally disinherited. Good friends arise and the boy makes his own fortune, while the stepmother loses ground.

Master of the Science of Right Living (The). By Newell Dwight Hillis. The Fleming H. Revell Co., New York. 5×7½ in. 45 pages. 50c.

Margaret Warrener. By Alice Brown. Houghton, Mifflin & Co., Boston. 5×8 in. 501 pages. $1.50.

There is strong work here in analysis of character and motive, but the incidents are so often painful and the stress on the sympathies so wearing at times that the novel can hardly be regarded as pleasing. The characters belong to a little semi-bohemian group of newspaper workers, artists, singers, and poets, in a Boston lodging-house, none of whom are very successful professionally. Their life-stories become tangled, and there are developed tragedies not only of disease and death, but of moral decadence and selfishness. Opposed in contrast are the lives of enduring faith and love, but the general tone of the book is somber.

Miss Marjorie of Silvermead. By Evelyn Everett-Green. Illustrated. George W. Jacobs & Co., Philadelphia. 5×7½ in. 382 pages. $1, net.

Miss Marjorie is the maiden aunt of the heroine, who tells the story, and the good genius of her neighborhood, in which a large number of unusual and melodramatic incidents take place. The scenes are English, and humdrum respectability is shocked by skeletons in its neighbors' houses.

Modern American Bible (The): St. Paul. St. John. By Frank Schell Ballentine. Thomas Whittaker, New York. 4×6 in. 2 vols. 50c. each.

These two volumes require no more to be said than was expressed in our notice of their predecessors, September 14, 1901. This translation will prove serviceable to the uneducated; and in this is no small merit. Others will quote Luke v., 39. But we applaud the translator's purpose and diligence, and his success so far as it goes.

Municipal Administration. By John A. Fairlie, Ph.D. The Macmillan Co., New York. 6×9 in. 448 pages.

A work of the first importance to every writer on municipal questions. Reserved for later notice.

Navigation and Nautical Astronomy. By Eugene L. Richards, M.A. Illustrated. The American Book Co., New York. 4½×7¼ in. 173 pages. 75c.

Of Politics. By Richard Rogers Bowker. Houghton, Mifflin & Co., Boston. 4½×7 in. 69 pages. 50c.

Ordeal of Elizabeth (The). J. F. Taylor & Co., New York. 5×7¾ in. 412 pages. $1.50.

The lack in this book as a work of art may be said to be due mainly to the commonness of its scenes and situations; to the peculiar note of every-day modernity which pervades it. It reads as if its author chose to remain anonymous in order to let the *dramatis personæ* have the more free play in working themselves out on its pages. The daughter of a decayed limb of an ancient Dutch-American family, and of a mother evolved from generations of collective vulgarity added to personal ill repute, the birthright of the heroine was hardly enviable. With heirlooms of beauty and taste from the aristocratic side, brought up by two maiden aunts who knew nothing of the world, tabooed by the austere prejudices of local village "best families," who was to guide the girl, swept hither and thither by emotional waves up to her twentieth year? Given her temperament and isolation, her falling in love with the first good-looking man who urged himself upon her was inevitable. Her subsequent luck in being taken up by a society leader and launched into New York life, where she meets the right man, and her deceiving of him through feminine cowardice, pure and simple, are wholly natural to this over-endowed feminine temperament, frantically struggling to do right while lacking intellectual rudder or compass.

Peg Woffington. By Charles Reade. (The Temple Classics.) The Macmillan Co., New York. 4×6 in. 234 pages.

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Practical Exercises on the Latin Verb. By Katharine Campbell Reiley. The American Book Co., New York. 10×8¾ in. 80 pages. 50c.

Proceedings of the General Conference of Protestant Missionaries in Japan, held in Tokio October 24-31, 1900. Illustrated. The Methodist Publishing House, Tokyo. 5½×9 in. 1,040 pages.

Queen Victoria: Her Life and Empire. By the Marquis of Lorne. Illustrated. Harper & Bros., New York. 5½×8½ in. 379 pages. $2.50.

This may be regarded as the authoritative life of the good Queen. It is written by her son-in-law, and hence has been prepared from an intimate standpoint, but it is also written by one who, as an author, is in many respects a worthy successor of the late Duke of Argyll. Just why the new Duke persists in still calling himself the Marquis of Lorne is not evident. While we fail to find in his volume the femininely sympathetic biographic description which distinguished Mrs. Fawcett's "Life," we are recompensed by the Duke's insistence on the influence of Queen Victoria as telling on English manners, especially on the manners of the court. At the time of her accession there might have been "finer bowing and courtesying," and correspondingly less mental relaxation, than now. But there was more moral relaxation. It is the highest glory of an exalted life to act upon a whole nation like a moral tonic. The Duke of Argyll does well, therefore, as one having had access to the details of the Queen's private life, to emphasize wherever possible this her supreme distinction.

Riley Farm-Rhymes. By James Whitcomb Riley. With Country Pictures by Will Vawter. The Bowen-Merrill Co., Indianapolis, Ind. 5¼×8 in. 187 pages. $1, net.

Reserved for later notice.

Rules of Proceeding and Debate in Deliberative Assemblies. By Luther S. Cushing. (New Edition.) Manual of Parliamentary Practice. Henry T. Coates & Co., Philadelphia. 4×6 in. 239 pages.

A new edition of a standard work.

Schiller's Braut von Messina. Edited by Arthur H. Palmer and Jay Glover Eldridge. Henry Holt & Co., New York. 4½×6¾ in. 193 pages. 60c., net.

Sesame and Lilies: Two Lectures by John Ruskin. Edited by Robert Kilburn Root. Henry Holt & Co., New York. 4½×6¾ in. 137 pages. 50c., net.

Shakespeare and Goethe on Gresham's Law and the Single Gold Standard. By Ben. E. Green. Published by the Author, Dalton, Ga. 5×7½ in. 78 pages. 25c.

Stories from Le Morte d'Arthur and the Mabinogion. By Beatrice Clay. Illustrated. The Macmillan Co., New York. 4×6 in. 185 pages. 50c.

Story of Live Dolls (The). By Josephine Scribner Gates. Illustrated by Virginia Keep. The Bowen-Merrill Co., Indianapolis. 7¼×9¾ in. 103 pages. $1, net.

A very captivating little story, with a touch of originality. A book for an imaginative child.

Temple Bible (The): Antique. Edited by the Rev. A. H. Sayce, D.D., LL.D. The J. B. Lippincott Co., Philadelphia. 4×5 in. 170 pages. 60c., net.

The "Temple Shakespeare" and the "Temple Classics" have given a favorable introduction to the "Temple Bible," of which this volume is the first installment. The high repute of Professor Sayce as a specialist in Assyriology bespeaks confidence in his work as the editor of the Book of Genesis. We are not aware, however, that his eminence in one branch of archæology weighs much against the unanimous verdict of literary critics in opposition to his contention that the Pentateuch is "*substantially*" a work of the period of the Exodus, to which tradition has assigned it, and that "the narratives it contains are historically true"—an assertion requiring considerable limitation. Professor Sayce, indeed, has his own documentary theory of the book, but he wholly ignores the great component documents which literary critics agree in recognizing. Some exception, therefore, must be taken to the publishers' profession of rendering accessible "the latest accepted results of the best Biblical criticism of the age." The text, it should be added, is that of King James's version.

Topical Discussion of Geography (A). By W. C. Doub, A.B. The Macmillan Co., New York. 5×7½ in. 57 pages.

True Story of Captain John Smith. By Katharine Pearson Woods. Illustrated. Doubleday, Page & Co., New York. 5¼×8 in. 382 pages. $1.50.

Miss Woods follows John Fiske in thinking Captain John Smith as heroic a figure as he thought himself, and her story of his life is as interesting as a great historical novel. She does not, however, convince those who have read Alexander Brown's "English Politics in Early Virginia History" that the bragging captain was either the master of administration or the friend of civil liberty which he and she would have us believe.

When Love is Young. By Roy Rolfe Gilson. Harper & Bros., New York. 4¾×7½ in. 283 pages. $1.50.

The eleventh of the twelve stories of American life published this year by the Harpers is certainly one of the best. The development of love in a boy from the kilt-wearing period on to his landing in matrimony is handled with insight. Amusingly told is the boy's admiration for the little girls with whom he is successively thrown. This is followed by the outreaching of romantic longings which center round the object that fills the period known as calf-love. Next into the life of the dreamy, ardent, and chivalric youth trips a young actress, with alternate gayety and pathos. The unsuspecting faith of the lad, the lightness of the light woman, and the strategy by which she releases herself and saves the boy, are all admirably done. So, too, are the heart-sore period that follows and the non-sentimental and half-inarticulate efforts of one man to help another. Finally comes the meeting with the woman destined to set the young man straight and supplement his best self.

While Charlie Was Away. By Mrs. Poultney Bigelow. D. Appleton & Co., New York. 5×7½ in. 158 pages. $1.

A very slight little story is this, which, notwithstanding its lightness—or because of it—gives a better insight into the fast, fashionable life of London than could be obtained from a more pretentious handling. All is told in the form of letters passing between Mrs. Mary March, the life of the smart set in which she

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moves while her husband is off somewhere in Asia and her cousin Bill, who is buried in some remote spot in Ireland looking after his estate. Bill and Mary have been chums from childhood; she tells him everything in her letters, till he finally rushes across the Channel to save her from herself. Charlie opportunely dies, and the sequel may be guessed.

Wreck of the Sea Lion (The). By William O. Stoddard. Illustrated. The Penn Publishing Co., Philadelphia. (Brentano's, New York.) 5×7½ in. 272 pages. $1.25.

This story deals with a cruise taken by a party of boys during the summer season. The incidents of sea and shore are graphically described. There are hair-breadth escapes and exciting episodes.

Yankee Girl in Old California (A). By Mrs. Evelyn Raymond. Illustrated. The Penn Publishing Co., Philadelphia. (Brentano's, New York.) 5×7½ in. 388 pages. $1.25.

This story deals with the fortunes of a girl born among the Vermont hills, whose mother was of old California Spanish descent. By a condition of her father's will the girl goes to her mother's relatives. The scenery of old California, together with the social customs among the Spanish-American settlers, makes pleasant reading. There are freshness and charm in the story.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

1. In the introduction of Dr. Abbott's book "Theology of an Evolutionist" he seems to teach that a personal consciousness of the Divine is essential in every true religious experience. Would Dr. Abbott disfranchise all those who could not lay claim to this personal fellowship with God? 2. I have been asked to write a series of short articles on "Leaders in Christian Thought." I intend to begin with Justin Martyr, and select some of the most prominent. Can you recommend a few really helpful books on this matter? 3. Are there any books published giving a good, concrete presentation of the history and sufferings of the Scottish Covenanters? If so, please name them. R. M.

1. No! But the term religious should be confined in its use to expressing a personal relation between God and the soul; it may exist in what the philosophers call subconsciousness. 2. For such leaders in the early Church see Dean Farrar's "Lives of the Fathers," two volumes. In later times, see the "Heroes of the Reformation" series, edited by Professor S. M. Jackson, of New York; also Telford's Life of Wesley, Spooner's of Bishop Butler, Allen's of Edwards, Jackson's Martineau, W. H. Channing's Channing, and Munger's Bushnell. This list might be greatly extended by names of secondary importance. 3. See E. Gilfillan's "Martyrs, Heroes, and Bards of the Scottish Covenant" (Hall, London, 2s. 6d.), and Anderson's "Ladies of the Covenant" (Armstrong, New York, $1.50).

I wish to study the Bible by devoting half an hour to it a day. What method would you advise me to pursue? I am a young married woman and am anxious to acquire a knowledge of the Bible that I can impart to my husband. I prefer to go very slowly. WEIR.

We would advise you to begin with Professor Moulton's "Short Introduction to the Literature of the Bible" (D. C. Heath & Co., Boston, $1), reading with it at least the various portions of the Bible that it takes up in its successive chapters. When you have finished, you will have a definite idea of special wants, and can ask for further directions.

1. Please give me the name of the most exhaustive critical and exegetical commentary on the Book of Acts in the English language. I am not seeking for a champion or advocate of any sect or belief, but for a work which sets forth the truth and the whole truth, without fear or favor. 2. What is the price and who are the publishers? J. E. J.

1. There is at present none of this description. The volume on Acts in the International Critical Commentary may prove, when issued, to be such. At present Hackett's Commentary, the revised edition of which was published in 1882, must suffice. But it must be supplemented by such works as McGiffert's "History of Christianity in the Apostolic Age," Ramsay's "St. Paul, Traveler and Roman Citizen," Moffatt's "Historical New Testament," Bacon's "Introduction to the New Testament," and the articles on Acts in Cheyne's "Encyclopædia Biblica" and Hastings's "Dictionary of the Bible." 2. Address the American Baptist Publication Society, Philadelphia.

Your advice and suggestions have been so helpful to me heretofore that I naturally think of you now in connection with some questions of my own and others that have been propounded to me. 1. Is there a good Harmony of the New Testament, written from the standpoint of the New Theology? If not, what Harmony would you recommend? 2. Has an Introduction to the New Testament been prepared similar to that of Driver's for the Old Testament, or something of similar scope from the liberal point of view? 3. A Bible student wants to get *one life of Jesus, such as would be most useful in giving* side-lights and historical setting; what one would you recommend? B. F. S.

1. "Harmonies" have to do with the higher criticism, not with the new theology, and there is none with which the critics do not disagree more or less. Burton and Adams's is as good as any. 2. Salmond's "Introduction to the New Testament" is a work of great learning. Probably Bacon's, a smaller and less technical work, rather less conservative, would serve you better. 3. If it is for critical study, Gilbert's "Student's Life of Jesus" may be recommended. Otherwise get Farrar's.

Where can a poem of Edmund Clarence Stedman be found, beginning with the line,

"I have a little kinsman"?

My impression is that its title is "The Voyager," but am not certain. STELLA.

It is in Horder's "Treasury of American Sacred Song" (H. Frowde, New York).

Old Subscriber.—The little story, "Patz and Putz," which you are in search of, is a well-remembered book of my childhood. I find that the title-page contains these words: "Patz and Putz; or, The Lives of Two Bears. A Story for Young Children, from the German." The book was published under the direction of the Committee of General Literature and Education appointed by the Society for Promoting Christian Knowledge. London: Printed by Spottiswoode & Co., New Street Square and Parliament Street. The copy which I have bears no date, but it must be nearly twenty-five years since the Christmas when it came into our home. M. P. K.

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Correspondence

Life Eternal—Death Not Eternal

To the Editors of The Outlook:

A constant reader of The Outlook, I am strongly impressed with your recent answer as to the future condition of sinful man. You say that "a reasonable belief would be the final extinction of a sinful personal being." Only on the theory that sometimes "out of the mouths of babes and sucklings," etc., would I dare venture to answer an expression from so eminent a thinker as the editor of The Outlook. Does your suggestion—I will not call it your opinion—fit in with the general conviction of our lives? We recognize about us two chief elements: life and disintegration. They are essential to each other; there cannot be life without disintegration any more than there can be disintegration and decay without life; and only through sacrifice and suffering do we see the attainment of a desired end. This is the great law of the universe; and we cannot dissociate it from the belief that perfection is reached only through imperfection; that sin, death, decay, are only means towards a glorious, triumphant perfection; that if there had been no sin there would be no victorious right, just as there would be no day without night and no sunshine without shadow. We cannot get away from the conviction that God, who represents the right and the perfect life, must triumph over sin, but not until wrong and imperfection have run their full course! He will obtain His perfect creation, His refined gold—but not until it has passed through the fire of experience and the cooling process of conviction. If there is to be any extinction, therefore, it will be the final obliteration of death and sin by the operation of the universal law, and not any annihilation of the creation of God which is tainted, or rather held in check, by that sin.

The time of our earthly sojourn is but a drop in the bucket of eternity, and yet, if we examine this brief space under the microscope of God's love, we find already here ample evidences of that moral evolution which we know must be going on continually in the great spiritual world. We see boys who, given up by parents and instructors as utterly worthless and lost, turn out to be good citizens, anxious and willing to retrieve the past, not only by acts of charity and benevolence, but by the more potent signs of changed and elevated lives. We see drunkards and libertines abandoned by family and friends suddenly awaken to the realization of their sin and shame, and we see them take a firm and successful resolve to lead temperate and cleanly lives. Who shall say, if this life's disintegration had struck one hour before conviction, that the natural tendency of such a spirit (towards righteous conviction and the realization of the spiritual law of self-preservation) has been forever checked? Who shall say that such a heart, which was about to show our world its better side, which was about to give visible illustration to the victory of right over wrong, which was about to conquer here on earth by shaking off decay and sin, just as does the butterfly when emerging from its chrysalis—who shall say that such a life will have to go into eternity for the purpose of final extinction? Who can say, with reason, that the occurrence or circumstance or environment or influence which was about to bring conviction to that soul is forever debarred by the death of the visible body—that mere shell of the immortal soul? Who can gainsay the plausibility of the belief that in such a case the moral "conviction," so nearly reached on earth, will not be instantaneous after the divestment of a body of sin which has helped to hold it in check?

All life is a part of God, and there is nothing in all his revelations to us that would indicate extinction of a part of God himself; everything in us rebels at such a thought of victory for sin! Neither is there any indication in the realm of nature or reason that the mark of our earthly time is the boundary line for conviction; nor that the end of our earthly existence is the jumping-off place for God's eternal love!

Far from being a demoralizing thought, this should fill us with further wonder, love, and praise. Such a belief should so stir our gratitude as to make heaven begin

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for us on earth; and if this be not the result, it is only because the "breath of God's life" in us has not evolved to that point of conviction which some day will surely dawn for it—perhaps only after much experience and suffering in the eternity of eternities.

S. D. SCUDDER.

A Novel Religious Movement

To the Editors of The Outlook:

I think the clergymen who read your paper will be very much interested in a religious movement now going on in Berkshire County, Mass., which has proved satisfactory in results beyond all expectations. There has been inaugurated a series of what in the Roman Catholic Church are called "missions." All over this county a week has been set aside by the churches, according to their own convenience, for "the deepening of the spiritual life." Two ministers from outside have gone into the parish and held nightly meetings, working with the local pastor, and, where possible, having all the churches in the community work together. These meetings have not been revivals in the older sense of that word, but just direct, forcible appeals to the higher natures of men and attempts to awaken in men a sense of personal obligation to God and to their fellow-men.

In the series of meetings in which the writer took part the subjects were somewhat as follows: "What does it mean to be a Christian?" "Personal Responsibility for Other Lives," "The Great Opportunity," "The Answer to the Vision," "The Claims of the Higher Life." The results of these meetings were these: many not accustomed to church-going became interested in religion; the spiritual life of the whole community was quickened; opportunities were offered of touching on church obligations of which the pastor himself could hardly speak without giving offense to some; a renewed sense of the meaning of religion was aroused and a deeper sense of the value of the Church to the community awakened.

We also held special afternoon services for children, which were largely attended and proved very interesting. At these meetings simple instruction in the beginnings of the Christian life was given.

I have asked for this space to write these things merely because I think here is a neglected opportunity of the Protestant Church. The Roman Catholic Church values it at its highest and keeps its best preachers to send on these missions, sending them into parishes for two weeks' meetings for men, women, and children. The days of the old revival have apparently passed away. We have Christian nurture for children, but nothing to reach the men uninterested in religion. Were each one of our churches to invite some forceful persuasive preacher, one who can stand and speak of the deep things of God face to face with men, for one of these missions yearly, I am sure it would prove a great source of inspiration and power to the religious life of the community, and reach many who do not come under the regular ministrations of the Church. For we have found from these meetings that a series of special services, well advertised, attracts many outsiders. We have also found that many of these become interested thereafter in the regular services of the church. The writer will be very glad to correspond with any one desiring further information about these things.

FREDERICK LYNCH.

Lenox, Mass.

Wages and Prices

To the Editors of The Outlook:

I note your article, December 14, on "Advance in Wages," etc.; you conclude that the wages of workmen have advanced more than prices. The wage-earners are divided into producers, called workingmen, earning wages, and distributers, called clerks, earning salaries. The latter are to-day not earning any more than four years ago. It is a class which is always ignored when the question of wages is considered. Will you kindly let us know your thoughts on Advancing Prices and Stationary Salaries?

DISTRIBUTER.

[Though unorganized, clerks have the same rights as other workers, and obtain concessions from fair employers when the cost of living advances. We question the statement that clerical salaries have not increased; they certainly have in volume if not per capita. That is to say, steadiness of employment is a practical increase of wages.—THE EDITORS.]

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The Ascension of Christ

To the Editors of The Outlook:

Some time ago, in a reply to a correspondent, you said in regard to the "physical ascension" of Jesus: "It is incredible that Jesus should be in the celestial sphere inhabiting a terrestrial or material body," etc. Why make "terrestrial" and "material" synonymous? Could he not have a material body, which still would not be a terrestrial body? What warrant have we for supposing the "celestial sphere" to be wholly immaterial? Paul said, in writing to the Corinthians, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." But he does not say, or even imply, that "the image of the heavenly" is not material—that is, wholly disconnected from matter. He distinctly says, "This mortal must put on immortality," and that mortality is to be "swallowed up of life."

In quoting Paul's statement, "We shall all be changed," you seem to imply that when the body of Jesus was "changed," whenever that was, it had to put off the matter, the "flesh and bones" he spoke of having when the disciples thought he was a ghost, and the "flesh and blood" which cannot inherit the kingdom of God. That would be the immortal putting off the mortal, while Paul distinctly says, "This mortal must put on immortality." There is every positive indication that the "change" which Jesus' body underwent before, or at the time of, his ascension was a *putting on* of *im*mortality rather than a putting off of materiality. "There is a natural body, and there is a spiritual body." Jesus gave evidence that his natural body was changed into a spiritual body, not exchanged for a spiritual body. A spiritual body is manifestly not the same as a bodiless spirit. C. B.

["Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—THE EDITORS.]

The Needlework Guild of America

The New York Branch of the Needlework Guild of America has just held its seventeenth annual meeting, and the garments supplied by its members have been distributed among the charities of the city. The Needlework Guild may be called the lineal descendant of Dorcas, and it responds to Ruskin's bidding, "Let a certain part of your day (as little as you choose, but not to be broken in upon) be set apart for making strong and pretty dresses for the poor." It is a useful fact in nursery government that children's quarrels can be dispelled by dressing them all in their Sunday clothes; and an external method for removing discouragement is to attire one's self in one's best. This being true, it is somewhat inconsistent to seek to train the poor in self-respect by giving them our cast-off garments. Yet many institutions write, "We never receive new garments except from the Needlework Guild." For it is the object of the Guild to collect and distribute new garments, suitable for the needs of homes, hospitals, and other charities, and to organize branches for this work throughout the country. There are now thirty-one branches in villages and towns from Michigan to Arkansas. Any one may become a member by contributing two new articles of wearing apparel a year. The organization is simple, each branch having sections, and each section president being responsible for one hundred and ten garments. Once a year the garments are called in, lists are sent by various charities of the articles they especially need, and distribution is made. Besides garments, household linen is supplied, and bags containing everything needed for an infant, which are a great boon to visiting nurses. In cases of National disaster, if necessary, the Guild is in readiness to send supplies of clothing. Those who have opened the boxes of cast-off finery and worthless duds sent as Red Cross donations can especially appreciate this part of the Guild's work. To Cuba, harried by sword and famine under the reconcentrado system, came numbers of mottoes of "God Bless Our Home," where there were no homes, and shirt-waists with never a skirt. To the Galveston sufferers were sent the laundries' unclaimed washings, old "Mother Hubbard" wrappers, and a box of new shoes which turned out to be all for the left foot. Information as to membership and formation of a branch may be obtained by writing to the National Office of the Needlework Guild, 1227 Arch Street, Philadelphia. *

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